THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE work of the last quarter has been chiefly occupied with the Special Edition of the "Survey of Western Palestine." We are happy to be able to announce that the subscription has been entirely covered. The reception of the prospectus was from the first extremely satisfactory. It was sent, to begin with, to the members of the General Committee, with results which appeared in the last *Quarterly Statement;* next it was issued with the July number to the general body of subscribers, and shortly afterwards the circular was sent to a few leading libraries. It has not been found necessary to advertise the edition in any way, or to appeal to the general public. Some of the local honorary secretaries were good enough to draw up lists of names to whom the circular might be sent, but the rapid application for copies made the use of these lists unnecessary. Further on will be found a complete list of the subscribers, in their order.

It may happen that some whose names are in the list may be disposed to cede their copies. To meet such cases names are still received and will be placed on the list of the two hundred and fifty, should vacancies occur, in order of priority of application.

A paragraph in the July *Quarterly Statement* explained that there would be no cheaper edition of the Survey. Arrangements, it was said, would be made to enable the public to purchase any portion or portions of the work separately, such as the maps, the plans, the Arabic lists, or the special papers. Some misunderstanding seems to have been caused by this announcement. The Committee, it should be further explained, have no intention whatever of disregarding the manifest rights of subscribers to have the maps at a lower rate than the general public. The reduced price cannot yet be announced because it has not been found possible as yet to arrive at the exact cost of the maps to the Committee.

An idea may be formed, however, of what the maps will cost subscribers by reckoning the actual cost of the large map at eighteenpence a sheet, and of the small map at six or seven shillings, to which the cost of carriage must be added. Probably the price of the large map to subscribers will be two guineas, carriage paid.

The memoirs are being printed as rapidly as possible. Colonel Wilson, the editor in chief, has the proofs sent to him in Asia Minor, which necessarily causes a delay of five or six weeks for each volume. But this is unavoidable. Major Anderson, his colleague, has now returned from Servia, and is prepared to take up the work. The introduction, which forms a general history of the Society from its foundation, will be furnished by the Chairman of the Executive Committee, the scientific account of the methods of the Survey by the officer who carried out the greatest part of the work—Lieutenant Conder. Professor Hayter Lewis has undertaken the revision of the architectural illustrations.

Colonel Wilson's paper on the Masonry of the Haram, promised for this number, stands over for January, to allow of the illustrations, which could not be got ready in time for the October number.

We are indebted to the Zeitschrift of the German Association for the Exploration of Palestine for the interesting papers by Professors Goldziher and Sepp, and Herr Schick, which are printed in this number.

The income of the Fund from all sources, from June 12th to September 17th, 1879, was £508 15s. 8d. The expenditure was as follows :—Liabilities on *Tent Work*, £107 9s. ; rent, parcels, postage, salaries, and offices, £145 5s. 8d. ; printers, £204 10s. All the "unpaid accounts" which have figured so formidably in the annual balance-sheets are now paid off.

It is suggested to subscribers that the safest and the most convenient manner of paying a subscription is by means of a bank. Many subscribers have adopted this method, recommended in the *Quarterly Statement* of January last. Among other advantages, this method removes the danger of loss or miscarriage, and saves the Society's office the labour and expense of acknowledgment by official receipt and letter.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward the periodical to all who are entitled to receive it, but changes of address and other causes give rise to occasional omissions.

It has been asked whether, since the Survey is finished, the *Quarterly Statement* will be discontinued. The Survey, as stated above, will be actually completed when it is entirely published, and not before. But its completion does not mean the completion of the work of the Society, as reference to the original prospectus will show. And there is, more than ever, need of a periodical devoted to the special line of research which is the *raison d'être* of this *Quarterly Statement*. It will therefore be continued as long as the Society exists and there is work of the kind which it represents to be done and reported.

Several cases have been at various times discovered of postage stamps being lost on their way to the office. The only way to avoid such loss, unless subscriptions are paid through the bank, is to send money by P.O.O. or by cheque, *in every case payable to the order of Walter Besant, Esq., and crossed to Coutts and Co., or the Union Bank, Charing Cross Branch.*

The ninth thousand of "Our Work in Palestine" is now ready (price 3s. 6d.), and may be ordered of booksellers. This book carries the work down to the commencement of the Survey, but does not embrace M. Ganneau's discoveries nor the results of the Survey itself.

The following are at present Representatives and Lecturers of the Society, in addition to the local Hon. Secs. :—

Archdeaconry of Hereford: Rev. J. S. Stooke-Vaughan, Wellington Heath Vicarage, Ledbury.

City and neighbourhood of Manchester: Rev. W. F. Birch, St. Saviour's Rectory.

Lancashire: Rev. John Bone, St. Thomas's Vicarage, Lancaster.

London: Rev. Henry Geary, 16, Somerset Street, Portman Square.

Norwich: Rev. W. F. Creeny.

Suffolk: Rev. F. C. Long, Stow-upland, Stowmarket.

Peterborough: Rev. A. J. Foster, Farndish Rectory, Wellingborough.

Worcester: Rev. F. W. Holland, Evesham (Member of General and Executive Committee, and one of the Hon. Secretaries to the Fund).

Diocese of Ripon: Rev. T. C. Henley, Kirkby Malham Vicarage.

North Wales: Rev. John Jones, Pwllheli, North Wales.

Yorkshire, Durham, and the North: Rev. James King, St. Mary's Vicarage, Berwick. Mr. King has recently returned from the Holy Land; communications for lectures, &c., can be sent to the Office at Charing Cross.

SCOTLAND.—Rev. R. J. Craig, Dalgetty, Burntisland.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee beg it to be distinctly understood that they leave such proposals to be discussed on their own merits, and that by publishing them in the *Quarterly Statement* the Committee do not sanction or adopt them.

Annual subscribers are earnestly requested to forward their subscriptions for the current year when due, at their *earliest convenience*, and without waiting for application.

The Committee are always glad to receive old numbers of the *Quarterly Statement*, especially those which have been advertised as out of print.

Attention is called to the statement already advertised, that subscribers to the Fund are privileged by the publishers to receive the "Recovery of Jeru-

salem," "Tent Work in Palestine," the "Literary Remains of the late Mr. C. F. Tyrwhitt Drake," and the "Underground Jerusalem" of Colonel Warren, at reduced rates. But letters asking for them must be sent to the office at 11 and 12, Charing Cross only.

Cases for binding the *Quarterly Statement* are now ready, and can be had on application to Messrs. R. Bentley and Son, 8, New Burlington Street. They are in green or brown cloth, with the stamp of the Society, uniform in appearance with "Our Work in Palestine," and are sold at the price of eighteenpence.

Lieut. Kitchener's Guinea Book of Biblical Photographs can be bought at Mr. Stanford's establishment, 55, Charing Cross. It contains twelve views, with a short account of each. They are mounted on tinted boards, and handsomely bound.

THE SURVEY OF WESTERN PALESTINE.

SPECIAL EDITION.

The following is a complete list of subscribers :—

The Archbishop of York (President's Copy).

1. Mr. W. Hepworth Dixon
2. Rev. F. W. Holland
3. Mr. John MacGregor
4. Rev. Canon Tristram
5. The University of Durham
6. The Chapter Library, Durham
7. Mr. W. Morrison
8. Ditto
9. Rev. E. J. Selwyn
10. Magdalen College, Oxford
11. Rev. J. H. Harrison
12. Mr. James Glaisher
13. Mr. J. D. Crace
14. Mr. Herbert Birch
15. The Earl of Ducie
16. Rev. Lindsay Alexander
17. Dr. H. W. Acland
18. Lord Sandon
19. The Bishop of Exeter
20. Lord Talbot de Malahide
21. The Marquess of Ripon
22. Mr. W. Spottiswoode
23. Ven. Archdeacon Birch
24. The Dean of Norwich
25. Mr. R. B. Martin
26. Miss Peache
27. Rev. C. D. Ginsburg
28. The Duke of Northumberland
29. Rev. W. F. Birch
30. Rev. C. Pritchard
31. The Duke of Westminster
32. Rev. Professor Pusey, D.D.
33. Do. for Keble College Library
34. The Bishop of Jerusalem
35. Mr. George Grove
36. The Duke of Devonshire
37. Mr. D. Macdonald
38. Mr. William Tipping
39. Professor Hayter Lewis
40. Rev. John W. Dulles
41. Rev. Stephen Hawtrey
42. Lieut.-Col. Warren
43. Mr. Walter Besant
44. Rev. Sholto D. Douglas
45. Rev. Arthur M. Rendell
46. Mr. George Bartram
47. Rev. H. R. Whelpton
48. Mr. Henry Barker
49. Rev. C. H. Wallace
50. Mr. Henry S. Perry
51. Mr. James M'Corkell
52. Mr. Edward Stanford
53. Mr. Alfred Putney
54. Mr. George Bentley
55. The Duke of Marlborough
56. Mr. Henry J. Davis
57. Mr. William Adams
58. Chelmsford Museum
59. Hon. Sec. Sydney
60. Mr. Samuel Morley, M.P.
61. Rev. T. G. Rooke
62. Mrs. Rashleigh Rodd
63. Mr. Henry Lewis
64. Ven. Archdeacon Vesey
65. Montrose Public Library

66. Mr. C. Baring Young
67. Rev. A. Mackennal
68. Mr. W. H. Wright
69. Mr. Thomas May
70. Mr. Hugh Mason
71. Mr. Edward Whymper
72. Mr. Alexander M'Grigor
73. Mr. W. Boswell Lowther
74. Mr. George F. Watts
75. Rev. G. St. Clair
76. Mr. N. C. White
77. Mr. Bryce Smith
78. Mr. Charles Walton
79. Mr. William Stuart
80. Miss Frances Wakeham
81. Mr. Giles T. Pilcher
82. Mr. Thomas Roberts
83. Mr. B. Woodd Smith
84. Mr. W. B. Young
85. The Wesleyan College, Richmond
86. Mr. R. W. M'Donell
87. Rev. Harry Smith
88. Mr. William Long
89. Rev. W. A. Hayes
90. Rev. Thomas Ladds
91. Mr. H. M. Ormerod
92. Mr. Henry Lee
93. Rev. D. D. Robertson
94. Mr. W. H. Owen
95. Rev. Clement H. Prance
96. Rev. H. Hall-Houghton
97. Mr. G. S. Gibson
98. Mr. William Lethaby
99. Rev. Canon Jarratt
100. Mr. John T. Mallet
101. Mr. Eliezer Flecker
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116. Rev. G. Christian
117. Mr. John A. Eastwood
118. Mr. Edward Gotto
119. Rev. J. J. Burton
120. Mr. Lewis Biden
121. Rev. William Morton
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123. Rev. J. Ingham Brooke
124. Rev. Arthur Atkinson
125. Mr. John A. Brooke
126. Mr. A. H. Heywood
127. Mr. Joseph Carrick
128. Messrs. W. and A. K. Johnson
129. Mr. Sydney Gedge
130. Mr. W. Dunkley Paine
131. Algernon H. Paley
132. Mr. J. H. Plowden
133. Colonel Haig
134. Mr. E. B. Wheatley Balme
135. Colonel Peard
136. Miss Harriet Barlow
137. Mr. T. L. Gooch
138. Mr. D. M. Watson
139. Mr. Edwin H. Lawrence
140. Rev. Andrew Melville
141. Rev. G. C. M. Douglas
142. Mrs. Huish
143. Mr. Thomas Greenhalgh
144. Mr. John Spencer
145. Rev. George Horner
146. Monsieur Lortet
147. Mr. Edward Flatman
148. Mr. D. M. Watson
149. Mr. John M. Davenport
150. Rev. Alexander Henderson
151. Captain Philp
152. Rev. T. P. Phillips
153. Rev. Thomas Burdett
154. Rev. R. V. Barker
155. Sunday School Union
156. Rev. L. W. Waterhouse
157. Mr. G. J. Philip Smith
158. Rev. W. Chatterley Bishop
159. Captain Anderdon
160. Rev. Howard A. Crosbie
161. Monsieur A. Dutan
162. Mr. Joseph Thompson
163. Mr. F. J. Thynne
164. Rev. W. A. Hayes
165. Mr. G. Lowe Reid
166. Rev. Prebendary Hedgeland
167. Rev. J. Clement P. Aldous
168. Rev. W. R. Bell
169. Mr. James Falshaw
170. Miss Garnett
171. Rev. L. J. Scott
172. Rev. T. B. Coulson
173. Rev. Alexander Whyte
174. Dr. Chaplin
175. Rev. H. B. Rawnsley
176. Mr. Savery Pinsent
177. Mr. Edward Dyson
178. Colonel E. Smyth
179. Mr. Oliver Heywood
180. Rev. M. W. Clarke
181. The London Library
182. Rev. John J. Bonar
183. Mr. Horatius Bonar
184. Mr. John G. Good
185. Mr. Alexander Peckover

186. Rev. Horrocks Cocks
187. Signet Library, Edinburgh
188. Mr. James Davies
189. Mr. Andrew Taylor
190. Mr. H. G. Murray Stewart
191. Public Library, Plymouth
192. Mr. R. Govett
193. The University Library, Aberdeen
194. Mr. John Miller
195. Clifton College Library
196. Mr. William Simpson
197. Mr. Charles W. Barclay
198. Rev. Joseph G. Bourne
199. Rev. Roswell D. Hitchcock, D.D.
200. The Royal Academy of Arts
201. New University Club
202. Miss Ridding
203. Mr. Thomas Brooke
204. Mr. W. E. Stevenson
205. Prof. Albert Socin
206. Mr. John Turnbull
207. Very Rev. James F. Montgomery
208. Rev. Roderick Terry
209. Colonel Gawler
210. Lenox Library, New York
211. Rev. Henry Russell
212. Rev. A. E. Northey
213. Mr. J. W. McGarrey
214. Mr. M. H. Milner
215. Mr. R. L. Kirby
216. Messrs. D. Wyllie and Sons
217. Mr. F. M. Hall-Dare
218. L'Abbe Laurent de St. Aignan
219. Rev. Howard Osgood
220. Rev. J. G. Smyth
221. Mr. Gardner B. Perry
222. Rev. Alfred Bourne
223. Mr. R. F. Martin
224. The Church Missionary Society
225. Mr. W. F. Burnley
226. Mr. J. Eustace Grubler
227. Yale College
228. Dr. T. Mühlan
229. Rev. D. M. Brymer
230. Mr. Henry Richardson
231. Mr. C. D. Hartrauft
232. Mr. George W. Childs
233. The Master of Clare College
234. Mr. W. Edwards, sen.
235. Colonel Hebbert
236. Rustem Pasha
237. Colonel Wilson, R.E.C.B.
238. Major Anderson, R.E.C.M.G.
239. Professor Paine
240. Mr. B. Khilrowo
241. Mr. Iljine
242. Mr. W. Morrison
243. Mrs. Maxwell
244. Harvard College Library
245. The Archbishop of Canterbury
246. Owens College
247. Mr. C. E. G. Crawford
248. Dr. R. F. Hutchinson
249. Mr. F. A. Eaton

MEETING OF GENERAL COMMITTEE.

MEETING of General Committee of June 24, 1879.

Chairman, Lord Talbot de Malahide.

Letters were read expressing inability to attend from Sir Moses Montefiore, Messrs. Grove, Harper, Martin, and Morrison.

The Minutes of the last General Meeting were read and confirmed.

The Secretary then read the Report of the Executive Committee, which was as follows:—

MY LORDS AND GENTLEMEN,—On resigning the trust committed to them on June 11th, 1878, your Committee render an account of their administration during the last twelve months.

1. On their first sitting, Mr. W. Hepworth Dixon was re-elected Chairman for the ensuing year.

2. The number of meetings held during the year has been nineteen, without counting many meetings of sub-committees.

3. The memoirs and plans belonging to the sheets of the map executed by Lieut. Kitchener were completed by that officer in September, 1878. He handed over to the Committee on the 10th day of that month the whole Survey of Western Palestine, consisting of (1) a complete survey,

1-inch scale, of rather more than 6,000 square miles, prepared for publication with hill-shading by the Ordnance Survey Department. (2) Twenty-six volumes of memoirs—namely, twenty by Lieut. Conder, and six by Lieut. Kitchener, comprising the notes made by the Survey party while at work. (3) A reduced map prepared by Lieut. Kitchener in accordance with the instructions of the Committee, with corrected photographs, to enable the printer to proceed. (4) A number of photographs taken by Lieut. Kitchener. (5) A number of special plans drawn by Lieuts. Conder and Kitchener. The Committee, by a special resolution, expressed their sense of the ability with which Lieut. Kitchener had brought the Survey to a successful termination. It was gratifying to hear that he had been selected by her Majesty's Government for an important work of the same kind in the Island of Cyprus.

4. The Committee have great satisfaction in announcing that, by authority of her Majesty's Government, the map of Western Palestine has been photo-zincographed by the Ordnance Survey Department, and is now so far advanced that it might, if necessary, be published without further delay. The map is kept back only for the memoirs, which are necessary to explain it.

5. The Committee have been in correspondence with the Rev. Dr. Hitchcock, of New York, President of the American Association for the Exploration of Palestine. The correspondence has resulted in the arrival of the materials resulting from the American Survey, which have been placed in the hands of this Committee for publication. They consist of (1) thirteen sheets of the country lying east of Jordan. (2) Name lists. (3) Memoirs which are now being completed by the Rev. Selah Merrill, of New York. These sheets will also be photo-zincographed, under authority of her Majesty's Government, by the Ordnance Survey Department. They are now in the hands of Col. Cooke, R.E., the director, for that purpose.

6. The Committee proceeded immediately after their appointment to consider the preparation and reduction of the smaller map. They asked for estimates from the principal map-makers and geographical engravers of the country, and finally came to an agreement with Mr. Stanford, in whose hands they placed the twenty-six sheets reduced by photography, and the hill-shading. The agreement was signed on the 13th day of December, 1878. The outline is now engraved, and considerable progress has been made with the hill-shading, which is necessarily a long and costly work. It will probably be a year before this map is ready. It will be issued in six sheets. It is hoped that we may add the American work on the same reduced scale.

7. With regard to the publication of the memoirs, plans, &c., the Committee have given the subject very careful consideration. In the first place, Col. Wilson, one of the General Editors, examined and reported on the materials placed in his hands.

On the receipt of this Report, the Committee empowered him to get certain imperfect portions completed; to make arrangements with

Professor Palmer for the examination of the Arabic name lists; and with Lieut. Conder for the execution of any new work which might be required.

The Committee then instructed their Secretary to prepare a report on the cost of printing and publishing. Such an estimate is necessarily rough, but it affords some guide to the responsibilities incurred in this great publication. It was found that about £4,000 would be required for the undertaking, counting the engraving of the small map. The Committee thereupon invited a few of the leading publishers in London to associate themselves with the Society in the risk of publication. It was found, however, impossible to make the arrangements proposed, and the Committee have now decided on issuing the large map, with all its memoirs, plans, &c., first, in a subscription edition limited to 250 members, every copy to be numbered and signed by the Chairman, at the price of 12 guineas. The price to the general public after these copies have been taken up will be considerably higher.

The proposals have as yet been sent to the General Committee only. They will be published in the next number of the *Quarterly Statement*. There seems to be little doubt that the whole edition will be taken up. No time will then be lost in the printing.

As regards the small map, the Committee have undertaken the whole risk out of the regular subscriptions, and have passed a resolution to place on deposit account a certain sum of money as soon as possible to meet the outlay.

During the year, Mr. George Grove sent in his resignation as one of the editors, and his part in the work has been undertaken by Major Anderson.

Though Col. Wilson has been appointed Consul-General in Asia Minor, he will continue to give his advice and supervision of the proof sheets.

8. Your Committee have great pleasure in recording the success of "Tent Work in Palestine," a book which they announced in their last Report as just ready. It speedily ran through the first edition of 1,500 copies, and a second edition of 500 copies followed, which is rapidly going off.

9. Last year the Committee recommended that an expedition should be sent to Galilee. Subscriptions were invited for this special purpose, and a deposit account was opened. The amount subscribed up to date is £186 5s. The mission will be sent out to Galilee as soon as the necessary funds are raised.

10. The Committee have to regret the loss by death during the past year of General Cameron, R.E., the Director-General of the Ordnance Survey; Col. Home, R.E., C.M.G., of the Intelligence Department; and Herr Petermann, the German geographer.

11. The Committee have received during the year, from all sources, the sum of £3,219 3s. 1d., of which £891 1s. 1d. was received on account of their new book, "Tent Work in Palestine." The expenditure during the same time has been as follows:—

Printers and old liabilities	£446 16 10 471 0 0
	£918 16 10
"Tent Work"	839 2 2
Exploration	270 5 10
Rent, Salaries, Advertising, Postage, and all Office Expenses	790 12 9

The liabilities, which at the beginning of the year 1878 were nearly £900, have been all paid off. The Society, almost for the first time since its foundation, is now out of debt. There is also a balance in the bank this day of £522 17s. 11d.

The income of the Society during the year has been almost entirely due to annual subscriptions, showing that the interest taken in the work is permanent. As in the case of other societies, the receipts have been influenced by the great depression of the times, but the income of the Society has been affected chiefly by the paucity of large donations.

12. Your Committee have to recommend, as the special business of this day, the registration of the Society as a limited liability Company.

The position of the Society at present is as follows. It has no constitution and is governed by no rules.

An Executive Committee was appointed in 1866, under the name of a sub-committee, with full powers of management. It has been the practice since then for this Executive Committee to resign their office at an annual meeting of the General Committee, and at the same time to report on their action during the past twelve months. The General Committee have then, after accepting and approving their Report, proceeded to elect an Executive Committee for the ensuing year. Of the original members present on the formation of the Society, May 12th, 1865, four, viz., Mr. Hepworth Dixon (now Chairman), Mr. Grove, Mr. Morrison, and Mr. Vaux, have remained continuously on the Executive Committee to the present day.

During the fourteen years of its existence the Society has become possessed of very valuable property, consisting of a large collection of antiquities, photographs, the copyright in three books, a great quantity of plans and drawings, and—the most valuable possession of all—the memoirs, map, plans, and drawings of the Survey of Western Palestine.

The Committee are advised by their solicitors that they have no power of defending this property, and that should their books or maps be pirated they cannot even sue the pirate. Under these circumstances it seemed advisable, before proceeding with fresh publications, to consider what steps should be taken to remedy this defenceless position. A sub-committee, consisting of Mr. Hepworth Dixon, Mr. Glaisher, and Mr. Morrison, was therefore appointed. This sub-committee reported on Feb. 18, 1879, as follows :—

1. We are of opinion that, considering the large amount of property now belonging to the Committee, consisting of collections, drawings,

plans, maps, memoirs, books, photographs, copyrights, &c., it is desirable to take steps for the protection of the property.

2. We are also of opinion that of the three methods proposed to us by which this end may be obtained, viz., by Royal Charter, by private Trusteeship, or by Registration, the last offers the simplest and most convenient means of attaining that object.

3. We are of opinion that at the next meeting of the General Committee part of the business shall be to consider a recommendation to register the Society.

4. We are of opinion that the original members forming the Society should be taken from the Executive Committee, and as many as are willing to sign from the General Committee, to the number of seven or more, that being the number required by law, but in order to cover contingencies, at least ten should be registered at first, and that number kept up.

5. We are of opinion that perpetual succession should be secured by providing that all future elections of members to the General Committee should be, as at present, made by co-optation, and that such future members of the Committee should necessarily be members of the proposed Society.

This Report having been received and adopted, the same sub-committee was elected again to draw up the Memorandum and Articles of Association.

The Memorandum and Articles of Association have been accordingly drawn up, submitted to counsel, and are now printed and in your hands.

The Resolutions which will be submitted to you, notice of which has been sent to every member of the General Committee, are necessary before the papers can be submitted to the Board of Trade.

Lastly, the Committee have to acknowledge the receipt of donations and subscriptions of £5 and over from Lord Lawrence, Mr. C. F. Fellowes, Mr. J. P. Bacon, Miss Baxter, Mr. Watson, Mr. Hall Dare, the Bishop of Durham, the Marquis of Bute, Mr. Braithwaite, Mr. J. E. Wilson, Mr. Few, Mr. McArthur, Mr. Samuel Morley, Col. Haig, Mr. Atkinson, Mr. Reiss, Mr. G. Burns, Mr. H. M. Ormerod, Mr. W. D. Fane, Mr. Govett, Mr. H. S. Officer, Mr. C. E. Barlow, the Provincial Grand Lodge of Freemasons, the Sunday School Union, Anon., per Rev. F. H. Murray, Rev. J. T. and Mrs. Brown, Mr. A. W. Jones, G. M. E., Mr. G. M. Hicks, Rev. F. S. Wigram, Mr. A. H. Heywood, Mr. Hugh Mason, Mr. W. H. Gamlen, Mr. G. W. Digby, Rev. J. Lyon, Rev. W. H. Walford, G. C., the Bishop of Exeter, Miss S. A. Borrer, Mr. John Noble, Rev. H. Hall Houghton, Mr. John MacGregor, Mr. E. G. Gibson, Miss Wakefield, Rev. J. T. Houghton, Mr. Charles Morrison, Mr. Hastings, N. Middleton.

W. Hepworth Dixon,
Chairman Executive Committee.

The Report was unanimously adopted.

Mr. Hepworth Dixon then proposed that the four resolutions, copies of which had been sent to the members of the General Committee, be passed. In proposing the motion he explained the circumstances which

had led to the steps proposed. The motion was seconded by the Bishop of Jerusalem, and was carried unanimously.

The Resolutions were as follows:—

(1) "That considering the large property of the Fund now in the hands or under the control of the Committee, consisting of maps, copyrights of books, and other publications, collections, drawings, sketches, and photographs, &c, and the present unsatisfactory position of the Committee should any infringement of the copyright take place, which would destroy the value of their property, it is desirable to take steps with a view to its protection."

(2) "That the best method appears to be the registration of the Society, with Limited Liability, under the Joint Stock Companies' Acts of 1862 and 1867, as a Company, but without the addition of the word 'Limited' after the name of the Company, if the necessary licence can be obtained from the Board of Trade."

(3) "That the draft memorandum and articles of association, copies of which have been distributed among the members of the General Committee, and which have now been read, be adopted for the purpose of the registration of the Company, and that steps be at once taken to procure the licence of the Board of Trade."

(4) "That the Executive Committee for the year 1879-1880 be empowered to take such further steps as may be necessary for the establishment of the Society as a Limited Liability Company under the Acts of 1862 and 1867."

Mr. Glaisher then proposed, and Mr. Holland seconded, that the General Committee should be increased by the addition of the following gentlemen, should they accept the invitation, viz.:—

Bishop of DURHAM.
Rev. J. HALL HOUGHTON.
Colonel COOKE, R.E.
Mr. GEORGE BURNS.
Lieut. H. H. KITCHENER, R.E.

The proposition was carried unanimously.

It was proposed by the Bishop of Jerusalem, seconded by Mr. Vaux, and carried unanimously, that the Executive Committee be re-elected with the exception of Mr. Harper, whose resignation was accepted with regret, and with the addition of Professor Hayter Lewis and Lieutenant Kitchener.

It was proposed by Mr. Hepworth Dixon, and seconded by Mr. Eaton, that the honorary officers be re-elected. This was carried unanimously.

It was proposed by Mr. Hepworth Dixon, and seconded by Mr. Lewis, that the thanks of the meeting be passed to the Chairman. This was carried unanimously.

The Committee then adjourned.

At a meeting of Executive Committee, held immediately afterwards, Mr. Hepworth Dixon was re-elected Chairman for the ensuing year.

NOTES ON THE TOPOGRAPHY OF THE SEA OF GALILEE.

In the controversies on the sites of Capernaum and Bethsaida, every crumb of information will be considered of interest, and it is important to clear up every point liable to misconception. The following notes may therefore be of value.

Capernaum.—It is now generally admitted, I believe, that Christian tradition from the fourth century downwards points to Tell Hûm. Col. Wilson was the first clearly to array this evidence. As regards the testimony of Josephus, however, the advocates of Tell Hûm consider that the "Fountain of Capharnaum" was the 'Ain Tâbghah, and that it "fertilised the plains of Gennesareth" by an aqueduct.

I would suggest that as Josephus does not mention this aqueduct, it is of importance to prove that the existing aqueduct is of antiquity sufficient to satisfy the condition of its existence in his days.

The level of the aqueduct is 52 feet above the Sea of Galilee, and the water is dammed up to this level by an octagonal enclosing wall round the spring. The spring wall is of small masonry, apparently modern, and said to have been constructed by 'Aly, son of Dhahr el 'Amr, in the last century.

The masonry of the aqueduct has not been described. If of the Herodian age, the masonry should be large and the mortar hard and white (as at Cæsarea). Small masonry and hard red, or soft white, mortar are marks of Arab work, as is also the working of the stone with a toothed chisel, which was apparently not used in Roman work.

The Tâbghah spring is brackish and unfit for the Coracinus. That fish cannot find access from the lake because of the 50 feet dam, and the adherents of this site seem thus placed in a dilemma. Without a dam the water cannot be conducted to Gennesaret. With a dam (as Col. Wilson remarks) the water becomes unfit for the Coracinus.

It is often said that Capernaum was in the borders of Zebulon and Naphtali, but any student who will consider the line of that border as traced in Joshua xix. will find that it ran west of the plateau called El Ahma, which extends above the Sea of Galilee as far west as Tabor. The following sites within the territory of Naphtali lay far west of the Sea of Galilee:—

Bitzaanaim	*Bessûm.*
Adami	*Admah.*
Nekeb (Siadatha)	*Seiyadah.*
Jabneel (Kefr Yama)	*Yemma.*
Hukkok	*Yakûk.*
Adamah	*Ed Dâmeh.*
Ramah	*Râmeh.*

The position of these sites makes it impossible to extend the border of Zebulon as far east as Capernaum, and the meaning of the passage in

the Gospel (Matt. iv. 13) appears to be that Nazareth was in the territory of Zebulon, and Capernaum in that of Naphtali.

Professor Schaff states that Jewish tradition connects Capernaum with Tell Hûm. The only Jewish tradition with which I am acquainted connects Caphar Nahum with the city of the Minai, and thus with Minieh. (See "Tent Work," vol. ii., p. 183.)

It seems to be assumed that the Nahum in question must be the prophet, but in that case the city would be named Elkosh. The Jewish tradition makes Capernaum to be named after a Rabbi named Nahum the Old, mentioned in the Talmud (Beracoth vii. 48).

As to the tomb of Rabbi Tanhum, Jewish tradition appears to place it at Mejdel, which favours the Minieh site, as it is mentioned with that of Nahum (Sichus ha Tzadikim, seventeenth century).

Before entering into the question of the ancient name of Tell Hûm, it seems to me that we require to know whether the site existed in the time of Christ or of Josephus. The style of the synagogue so closely resembles that of the synagogues known to have been built by Rabbi Simeon Bar Jochai in the second century A.D.—a time when the Jews are well known to have flourished in Galilee, the Sanhedrin having its seat at Tiberias—that we may perhaps be justified in considering Tell Hûm, which is not on a site naturally fitted for a city, as having sprung into existence after the first century A.D.

But even if it be older, it does not follow that it must of necessity be mentioned in the New Testament or by Josephus. Josephus does not mention Chorazin, and the Gospels do not speak of the important city of Tarichææ.

Bethsaida.—Professor Schaff proposes a Galilean Bethsaida just west of Jordan, but this seems to be unsatisfactory. It will not meet the old objection of Reland that the Galilean Bethsaida must have been in the neighbourhood of Gennesareth ("Palestina Illustrata," s.v., vol. ii.), and if it is placed so far east a single site—Bethsaida Julias—would be sufficient. The Galilean Bethsaida is supposed to be necessary to the explanation of Mark vi. 45, 53, compared with John vi. 17, but the difficulty is not met by Professor Schaff's proposal, as will be seen on consulting the passages cited. The true explanation, as I hope to show in a forthcoming work, seems to be found in tracing the site of the miracle of feeding the 5,000 at the south end of the lake, opposite Bethsaida Julias. By such an explanation we are able to unravel the tangled topography without supposing a second Galilean Bethsaida—not noticed by any author of antiquity—to have existed within a few miles of Julias.

Lieut. Kitchener proposes to place Julias at Tell Hûm. Against such a theory may be quoted the absolute statement of Pliny that this town was on the east side of the lake, and the description of Josephus that Jordan passed Julias before entering the Sea of Galilee (Wars iii. 10. 7). Neither of these descriptions could be applied to Tell Hûm.

The whole difficulty respecting Bethsaida is caused by its being

mentioned in Luke ix. 10, and it is most remarkable that the Sinaitic MS. omits the name in this passage.

I may perhaps be permitted to remark that the difficulty as to Bethsaida is greater than would be supposed by any one first attacking the question. It has been carefully considered by Reland, Grove, and other authorities, and cannot be settled out of hand (as the Crusaders settled it in placing it at Khŭrbet Minieh), without reference to the arguments and authorities cited by such scholarly critics as those named above.

C. R. C.

RIMMON.

THE suggestion that Mughâret el Jâi was a cave inhabited by the remnant of the Benjamites is based on the identification of Rimmon with the Pomegranate-tree under which Saul pitched his tent. The latter identity was first suggested by Gesenius, and is strongly advocated by Mr. Birch, whose zeal and originality in the study of such subjects must excite the admiration of all interested in Biblical topography.

The place of refuge of the Benjamites has always been previously fixed at the present village Rammûn, and the following points seem to be worthy of consideration.

1. There is no necessary connection between Sel'a Rimmon ("rock Rimmon," Judg. xx. 47, xxi. 13) and Ha Rimmon Asher bi Migron, "the pomegranate which is by Migron" (1 Sam. xiv. 2). The latter might be very suitably fixed at "a tree in Ramah" (1 Sam. xxii. 6), which, like the pomegranate in question, was the place of Saul's encampment and in the district of Gibeah.

2. There is no mention either in the Bible or by Josephus of any cave as being the hiding-place of the Benjamites. The English translation, "*in* the Rock Rimmon," is misleading, as the Hebrew particles are *Al* "at" (Judges xx. 47), and *Bi*, "by" (Judges xxi. 13). The existence of a cave in Wâdy Suweinît named Mughâret el Jai has therefore no direct bearing on the question.

3. The site of Rammûn is within the border of Benjamin, since it is south of the latitude of Bethel, whence that border ran "southward" to Archi ('Ain 'Arîk), after crossing westwards from the "shoulder north of Jericho," which seems evidently to be the great Wâdy el 'Aujêh, beside which Naarath, the border town of Benjamin and Ephraim, apparently stood (Josh. xviii. 12, 13). The site is also within the Midbar, or desert of Bethaven.

4. The Rock Rimmon was apparently not far from Shiloh (Judges xxi. 12), which is an argument in favour of the northern site.

5. As regards the meaning of the word *Sel'a*, which is still in use among the Fellahîn of Palestine, I may remark that it is not generally applied to crags or precipices, which are called *Shukf* or *'Arâk*, but in

the neighbourhood of the village of Rammûn there are cliffs sufficiently high to be called Shukf (especially that now called Shukf Dâûd). According to Gesenius the root *Sel'a* means "elevated," but not necessarily precipitous.

6. Migron was apparently farther north than Wâdy Suweinît, and near Ai (Isaiah x. 28).

7. Josephus places the site of Saul's camp at a place called Aroura (Ant. vi. 12. 4), and it is remarkable that he translates the expression "under the tree" (1 Sam. xxxi. 13), in another passage, by the same word Aroura (Ant. vi. 14. 8). He probably follows a Targum rendering of the Hebrew *Ashal*. There is a village 'Arûra north of Bethel, but this could scarcely have been in the district of Gibeah.

C. R. C.

THE NAMELESS CITY.

[See *Quarterly Statement*, July, 1879, page 130.]

THE position of the city—called Ramah by Josephus—where Saul and Samuel first met (1 Sam. ix. 6; Ant. vi. 4, 1) is a *crux interpretum*, and one of the most difficult questions of the Old Testament topography. I have enumerated in a former paper the arguments in favour of a position near Soba, where Robinson endeavoured to fix Ramathaim Zophim, the main objection to which is the mention of Rachel's tomb on the line of Saul's return journey.

There are two indications which seem to point to the identity of the nameless city with Bethlehem. First, the fact that it was in the "land of Zuph," by which we may perhaps understand the country of Zuph, Samuel's ancestor, to be intended, who was an Ephrathite, or inhabitant of Bethlehem (1 Sam. i. 1). Second, the connection between Ramah and Bethlehem implied in the New Testament (Matt. ii. 18). The term Ramah, or "hill," would apply to the situation of Bethlehem on a well-defined spur.

It seems to me that we should be cautious in introducing any element of pure conjecture into such a question. Ramah was a common name for towns in Palestine, and Ramath Lehi was apparently on the border between Judah and Philistia, below the rock Etam (Beit 'Atâb), and thus not near Bethlehem.

Dr. Robinson was equally unsuccessful in attempting to identify the city with Ramah on Mouut Ephraim, and the attempt to identify several Ramahs on one site resembles that of Jerome to combine various Gibeahs and different Rimmons, which has caused endless confusion.

Mr. Birch supports a view which has often been put forward before, that the "hill of God" (Gibeah ha Elohim) to which Saul returned from the land of Zuph was Jerusalem. The objection to such a view appears to be that Jerusalem was at that time held by the Jebusites, whereas the "hill of God" was a garrison of the Philistines. Geba of Benjamin

standing in Saul's native district, Gibeah is more probably the place intended, for we know that it remained a garrison of the Philistines until one year after the accession of Saul (1 Sam. xiii. 3).

The name Gibeah is nowhere connected with Jerusalem. Gabbatha, or "the pavement," which Mr. Birch connects with it, is derived from a different root, without any guttural, and applies to the Court of Antonia.

Mr. Birch further remarks, "the high place of Samuel might doubtless have been seen any day down to the ill-fated 24th October, 1874, when (*infandum!*) these memorable ruins were converted into Salami's Cairn.

The cairn in question (now known as Rujm el Kabtân) was built of scattered stones. It stands in a modern ruined hamlet, with a Kubbeh of Neby Daniâl, which I visited at least three times before the cairn was built, and examined carefully without finding any traces of antiquity.

C. R. C.

THE TOMB OF DAVID.

Jeremiah bought his cousin's field at Anathoth, though the Chaldæans were besieging Jerusalem. Will any one buy the ground overlying David's Tomb (the plot is not large) while the Turks are in the Holy City? Few would care to dispute the right of redemption with one patriarch on our Committee.

It would be money well spent to buy the field of "——," which *is* before Jerusalem, "the field, and the cave which is therein, and all the trees that are in the field, that are in all the borders round about" (Gen. xxiii. 17); "to gather out the stones thereof; to plant it with the choicest vine and fig trees, so that even Rehoboam could recognise the sepulchre of his fathers.

Who is to "step in and rob our Society of the fruits of our long toils in the past" (*Quarterly Statement*, Report, 1869, p. 49) through discovering the actual tomb of David by means of excavations judiciously made on reliable *data* obtained by the Fund?

Owing to Moslem jealousy, the Fund *may not* dig in the Haram Area, so as to settle the debatable points about the Temple; owing to the great expense, it *cannot* dig among the buildings of the city, so as to recover *the second wall*, which may fatally affect the claims of the Holy Sepulchre; but it *may* and *can* (if funds are forthcoming) dig on the south side of Jerusalem, on Ophel (so called), in search of David's Tomb.

Nine years ago Mr. Grove said, "I think that at present the object we should have in view and keep steadily before us is Jerusalem—the exploration of Jerusalem itself. . . . We do not intend to let the exploration of Jerusalem slip or go to the wall at all."

The survey is secured. Not so the spoils of Jerusalem. Why not

combine with the Galilee Expedition a few excavations at the Holy City? It is stated in the Report of the Executive Committee, 1869, "that it would be interesting to endeavour to test the value of the conjecture, that somewhere in the face of the Kedron Valley, buried deep in the *débris*, is to be found the tomb of David, of Solomon, and the tombs of the kings of Judah." This attempt will be unnecessary if we can only fill up *correctly* the lacuna "——" above.

We hope to show that the *true* position of the sepulchre of David may be fixed within very moderate limits. Our plan will hurt no religious susceptibilities, for the belief of Jews, Moslems, and Christians has consecrated the "Cœnaculum" in the upper city as the tomb of David. From it we will hold aloof. Full success would, however, cause a wholesale *smash* of theories, since the tomb has been placed with varying confidence in at least *nine* different localities, and *only one* can be *true*. These are

1. The traditional site above named.
2. Towards the north-east of the Haram Area, or under the Sakhra (Mr. Fergusson).
3. Under the south-west corner of Haram Area (Mr. Thrupp).
4. On Olivet (Mr. Lewin).
5. At the Tomb of the Kings north of Jerusalem (M. De Saulcy).
6. South-east corner of Mount Zion (so called) near Silwan, *Quarterly Statement*, 1874, p. 98 (M. Ganneau).
7. At the royal quarries, 1875, p. 103 (Colonel Warren).
8. *Higher up the Tyropœon Valley than the present Pool of Siloam* (Colonel Wilson; letter, April, 1877).
9. On the end of Ophel, near Siloam (*Quarterly Statement*, 1877, p. 201).

Of these we may reject (5) as utterly untenable and possibly already withdrawn, and (9) as without real support, since I rested it on the *erroneous* though generally accepted tradition that the present Pool of Siloam represents the Pool of Siloah (*Quarterly Statement*, 1878, 187). See Note on "The pool that was made."

As *Zion* or *the city of David* was on the hill south of the temple (*id.*, 182), and David was buried "in the city of David," which would seem to mean, if not *within the city*, yet certainly on the hill on which the city of David was situated, we have at once to reject 1, 4, 5, 6, and 7 as out of the question; the course of the wall in Nehemiah iii. renders (2) impossible; while the fact that at (3) the tomb would be covered over in Herod's time by the south-west corner of the Royal Portico must lead us to reject this position; (8) alone is left, and we elect to win with it, proposing to narrow its wide situation by means of Nehemiah iii. and of the discoveries of Colonel Wilson and Colonel Warren.

The Note above referred to leads us to place *the Pool of Siloah* somewhere in the Tyropœon, north of the present Pool of Siloam (*Quarterly Statement*, 1878, 187, and as pools are usually in hollows, we do not hesitate to *assume* that it was *in the bed* of the ravine). The fountain

gate would probably be near to it, for (1) the Pool of Siloah was by the king's garden; and (2) we read of the "gate between the two walls which was by the king's garden" (Jer. lii. 7). It is hardly rash then to say that the fountain gate was certainly *this* gate, and probably also the gate in Jer. xix. 2, "The Valley of Hinnom which is by the entry of *the Harsith* (Vulg. Pottery, A.V. East) *gate*."

In Neh. iii. 15 we read, Shallum repaired "the wall of the Pool of Siloah by the king's garden and unto the stairs the city of David;" in xii. 37, "At the fountain gate, which was over against them, they went up by the stairs of the city of David, at the *going up* of the wall."

The meaning apparently is this: The gate was in the valley; the wall made a sort of dam across the valley (with the pool a little to the north of it), and then was carried east up the step side of the Ophel (or Zion) ridge, while the steps went up (alongside), of course, again to the north of it.

We are next forced to make the wall turn south to the Pool of Siloam (= "pool that was made"), passing at some point "*over against*" the sepulchres of David, by which expression, for consistency's sake, we must concede that the sepulchres were on the *left* hand—*i.e.*, *within* the wall.

Now the great question is, "At what point did the wall cross the valley?" Having settled this, we could find *the pool*, *the ascending wall*, *the stairs*, and *the wall going south* "over against" the sepulchres.

Colonel Warren's exhaustive excavations on the east, at the Virgin's Fountain, enabled us last year (*Quarterly Statement*, 184) to follow Joab through the gutter into the stronghold of Zion; if only there had been funds sufficient for him to make those on the west equally exhaustive, the question before us would be answered, and we could at once follow Ezra the scribe up the stairs of the city of David.

Apparently the valley might have been crossed at any one of three different points.

1. The line of the present wall is antecedently the most probable. The rock here is sixty feet below the present surface (Jer. Rec., 131). If excavation should show that the foundations were deep, *a bed of concrete* just north of the wall would, I believe, show *the Pool of Siloah*.

2. Somewhere south of the *old* part of the aqueduct under Robinson's Arch (Jer. Rec., 106). This aqueduct seems (to me) to have been made by Hezekiah to carry water into *the Pool of Siloah*, and, if followed, ought to lead to it.

3. Near the end of the 600 foot passage in the bed of the Tyropœon (Jer. Rec., 131).

In favour of this point one might ask, "What would be the use of continuing the passage much beyond the city wall?"

It seems hard to judge between the three. Happily Colonel Warren found a scarp (Jer. Rec., 297) on the Ophel hill (just south of where the present city wall turns north), facing *west*, twelve or fourteen feet high,

which he traced for fifteen feet to north-west and south-east. This he thought might have been cut to give additional height to a wall running from the rocky knoll on Ophel towards the Haram Area. This *clue* seems worth following. If the scarp ends at the present city wall, it seems highly probable that (1) is right. If (2) be right, the scarp should lead north to the crossing wall. If (3) be right, the scarp traced south, or other indications of a wall, should at last bring us to a crossing wall, and lead onward to Siloam, passing the sepulchres of David on the left hand. If the scarp has had nothing to do with the *wall*, I can only conjecture that it must have been cut to make the face of a *tomb*, and *any tomb here* ought to be *royal*.

Next, for Colonel Wilson's evidence. He says (Ordnance Survey) that at Jerusalem there is a great bed of *soft* rock, called *malaki*, forty feet thick, while the layer above it is *hard* rock (*missæ*). He was of opinion that David's tomb was in the "great *malaki* bed," since all the tombs at Jerusalem are so except those at the Church of the Holy Sepulchre, and those high up on Olivet. It seems that it is usual to find the *soft* rock cut away, and the *hard* rock left to form a roof. Here is *another clue*. We must *first* look for the tomb of David in the great *malaki* stratum, and it will be beyond measure astonishing if it is ever discovered elsewhere. This thick bed of soft rock is found in the quarries at the Damascus gate (Ord. Sur.), and again in the Haram Area, where, south of the dome of the rock, there are cisterns cut in it forty feet deep. It seems to dip to south-south-east at about 10°. Colonel Wilson had not time to make a geological map, so that it is not possible to show exactly on a plan how the *malaki* bed lies on the Ophel hill. This, however, could easily be ascertained on the spot. A tomb is marked on the Ordnance Map a little south-west of the Virgin's Fountain, so that it probably reaches to that point. If the Ophel hill slopes more rapidly than the *malaki* bed, then the layer of soft rock ought to crop up on the original surface in the form of the letter V. It would seem, however, that, with a dip of 10° south-south-east, it ought to *bury itself*, and yet it appears on the hill south of the Pool of Siloam (Work in Pal., 22). I have no doubt, therefore, that it *really comes out* on the Ophel hill like a V (see diagram). The part within the dotted lines denotes the malaki, as it would appear if the rock were cleared of soil, &c. The entrance to the sepulchre, of course, must be in the *west* limb of the V, so as to be *over against*, i.e., *opposite to*, the wall, going south to the Pool of Siloam. The superficial breadth of the malaki, lying as before stated, on a hill falling to the west 1 in 4, ought to be less than 160 feet.

At some point the crossing wall ascends to the east, cutting the malaki (say) in the line A B C D.

Again, as the *missæ* will cease to overlie the *malaki* at some point, called G, if we draw a line parallel to A D, viz., E F H G, cutting the *malaki* in F and G, then we may confidently assert that *the entrance to the sepulchre of David* is within the figure B F G D.

Further, this area may possibly be divided by the line of wall running

to the south from A C (the crossing wall), and cutting E G in H, so that the area to be searched is further reduced to C H G D.

From Isa. xxii. 16, "graveth a habitation (*i.e.*, tomb) for himself in a rock" (i.e., *sela* = in a cliff), and from the general construction of Jewish tombs, the entrance (which Colonel Wilson thinks may possibly have been a perpendicular shaft) I firmly believe must have been cut in a vertical scarped face of rock. The spot may probably now be encumbered with the ruins of Herod's white (marble) monument (Jos. Ant., xvi. 7. 1), which apparently fell down in the time of Hadrian (Dio. Cass. lxix. 15).

It may be added that if the malaki does not crop up south of the Haram Area, this theory is *worthless*. If it does not reach as far as the tomb" (Ordnance Map), I shall be surprised. That it was within the city wall seems required by the "over against" (Neh. iii. 16), though "the gate between the two walls by the king's *garden*" (Jer. lii. 7), and vii. 32 and viii. 1, might seem to be in favour of a position outside the ancient wall.

Surely, with such promising *clues*, we ought to try to recover the sepulchre where David's dust "rests in hope"—the magnificent catacombs where Solomon "lies in his glory"—the loculus (bed) of Asa, "filled with divers kinds of spices;" in short, the one intact monument of the Kings of Judah.

Surely, with such *check lines* to guide us, we ought to be able on a correct plan to fix the entrance within wonderfully narrow limits.

Surely, *an officer of the R.E.*, of the "W." calibre, could, without literally "turning every stone," nevertheless discover the entrance (if it be there) at a moderate expenditure of time, labour, and money.

Surely *those* who are *interested* in the full illustration of the Bible, especially such as have offered funds to reopen Jacob's Well and to explore Rachel's Sepulchre, would not be backward to provide the means for trying to bring to light the sepulchres of the Kings of Judah, if the Executive Committee considered that there were sound reasons for anticipating complete success.

W. F. Birch.

NEHEMIAH'S WALL AND DAVID'S TOMB.

If the Bible is *the* handbook for Palestine, Nehemiah is *the guide* for Jerusalem. How far does he enable us to make a *correct* reconstruction of the ancient city?

As experience has shown that in topographical matters *general consent* is occasionally wrong, it is necessary to show reason for the following obvious premises.

The description in Nehemiah iii. mentions *in strictly consecutive order* certain points along a *single line* of outer defences, and beginning near the north-east, goes round by north to west and south and east, ending at the starting-point.

Women's Towers
Place of Stoning
Corner Tower
Third Wall
Ditch
Royal Caverns
Psephinus
2620
2500
2550
BEZETHA
Ditch

(1) That the *line* was *single* is obvious, since the one object was to fortify Jerusalem as quickly as possible.

(2) That the places occur in *consecutive order* is obvious from xii. 31-39, where, starting from an intermediate point, one party passes certain points in the same order as in iii., the other, going the opposite way, certain points in exactly the reverse order.

(3) That "the description begins near the north-east," &c., is *certain*. Robinson says this course is obvious. Mr. Fergusson abandons an earlier view in favour of it ; at least, so far as the "fountain gate."

Above all, it is the only theory which can possibly fit in with the approximately known positions of "the tower of Hananeel, the valley gate, the fountain gate, the city of David," and "the horse gate."

As it is stated that "the *breaches* began to be stopped," it is also obvious that the wall was not thrown down along its whole length.

The Course of the Wall. (Neh. iii.)

1. *The sheep gate* was evidently in the outer wall on the north side of the temple, close to "Moriah" in the annexed plan. The identity of name requires us to place in this part "the Pool of Bethesda by the sheep market (or gate)," so that it could not possibly have been the Virgin's Fountain, *south* of the temple, as suggested by Robinson, &c. Passing the tower of Meah, we come to

The tower of Hananeel, apparently on the ridge running south from "Bezetha," but projecting somewhat northward towards B, so as (1) to form the *most northern point* of the city, since in Zech. xiv. 10, "from the tower of Hananeel unto the king's winepresses" = from north to south, and (2) probably to protect immediately to the west

3. *The fish gate* (probably in the valley running south from the Damascus gate), a very weak point where the Chaldeans entered (Zeph. i. 10).

As the importation of fish (xiii. 16) through this gate might have given rise to the name, it has often been placed on the west side, towards the sea, through inattention to the fact that the old way to Joppa would be by the north road, and near Gibeon.

6. *The old gate.*—Here (I believe) the north wall turned south, making *the corner ;* so that this is identical with *the corner gate*, not expressly named in Nehemiah.

It is desirable to place this gate well to the west, perhaps as far as "Acra," since Zech. xiv. 10, "from Benjamin's gate unto the place of the *first* gate, unto the *corner* gate" = from east to west. For the same reason the *Benjamin gate* must have faced east at the north-east corner, or been close to it, and so could not well be the *sheep gate*. If it is meant above that the *corner gate* was the *first gate*, then the *first* (in point of time) gate = the *old* gate.

Distant at least 400 cubits (2 Ki. xiv. 13) from this last gate was *the gate of Ephraim*, which could not be *the gate of Benjamin* (as often supposed), since that was "by the house of the Lord" (Jer. xx. 2); pro-

bably it was near (7) "the throne of the governor," since the place for administering justice was at the gate.

13. *The valley gate.* As it had its name from the Valley of Hinnom (*Quarterly Statement*, 1878, p. 180), which here lies on the north side of the "upper city," this gate must be placed either (1) in the valley (marked "Tyropœon") facing west, or (2) on the brow of the "upper city" facing north; in any case a little east of E. Its resemblance to the Gennath Gate (*id.* 180) of Josephus is in favour of (2). The order of places in 2 Chron. xxvi. 9 inclines to (1): "Uzziah built towers in Jerusalem at the *corner gate*, and at the *valley gate*, and at the *turning of the wall*." The last expression means apparently a *re-entering angle*, which I can only suitably place at the junction of the wall from the corner gate, with the wall on the north brow already named.

The wall next ran due south at least for 1,000 cubits to

14. *The dung gate*, near south-west corner of the "Upper City." Here apparently was "the place called Bethso" (= dung-place), Jos. W., v. 4. 2.

15. Hence to *the fountain gate* the wall did not need repairing; obviously for the reason that, as no one would ever think of attacking Jerusalem on this south side, it would have been labour lost to overthrow its fortifications. So Nehemiah (ii. 13, 14) observed the walls broken down *as far as "the dung gate."*

Thus with little trouble ("facilis descensus Averni") we have got down to the fountain gate in the valley of the son of Hinnom, but to return from Tophet (Jer. xix. 6, 14) by the stairs that go down from the city of David, until we know the *precise* position of *the fountain gate*, is quite a different thing.—"Hoc opus, hic labor est."

Two years ago, on the assumption that the present Pool of Siloam really represented (as is usually supposed) the Pool of Siloah (iii. 15), I gave reasons (which seemed to me conclusive) for fixing the sepulchre of David close to it, at the south extremity of the Ophel ridge (so called).

That the *assumption* was *unsound* and the *conclusion worthless*, appeared *probable* when it was pointed out (*Quarterly Statement*, 1878, 179) that the Tyropœon was the Valley of Hinnom, and the ridge named the true site of the city of David (as all along required by Neh. iii. 15; xii. 37). Instead of *probable* it now seems to me *perfectly certain* for reasons given in *Quarterly Statement, id.*, 188, that neither of the two Pools of Siloam represents *the Pool of Siloah*, and that while the upper one (*Quarterly Statement*, 1877, 204; 1878, 188) represents "the pool that *was made*" (iii. 16), "*the Pool of Siloah*" (iii. 15) was *higher up* the Valley of Hinnom, with "the fountain gate" and "stairs of the city of David" of course close to it (*Quarterly Statement*, 1877, 200, 203). See "Note on the Two Pools."

Omitting these three points for the present, it is clear from Neh. xii. 37 that the wall having crossed the valley of Hinnon *ascended* the Ophel ridge near "the stairs." Then (obviously bending to the

south) it passed "*over against* the sepulchres of David," and went on to "the pool that was made," *i.e.*, the present Pool of Siloam. This sweep to the south seems improbable, until we consider (1) that the object was to rebuild the wall of Jerusalem (ii. 17), and not simply to make a fortification; and (2) that the wall here, like that from the dung gate, probably needed but few repairs. After turning north, the wall was continued apparently on the line of Manasseh's *outer wall* "without the city of David on the west side of 'Gihon' in the valley" (nachal) 2 Chron. xxxiii. 14 (*Quarterly Statement*, 1878, 182).

That this later wall was the one repaired by Nehemiah seems to be the true explanation of the strange fact that the wall now rebuilt, instead of embracing as part of itself such points as "the armoury" (iii. 19); "the turning of the wall and the tower," &c. (25); "the water gate and tower" (26); "the great tower" (27) only passes "*over against*," *i.e.*, "opposite to" them. This expression "*over against*" is used *ten* times in Nehemiah iii.; *eight* or *nine* times it obviously and necessarily refers to objects *within* the wall. One seems forced therefore to admit that in the remaining cases or case (iii. 15) it has the same reference, and therefore "*over against the sepulchres of David*" means that they were *within* the wall (see below).

26. As the "gutter" (*Quarterly Statement*, 1878, 184) may have been made when the stronghold of Zion was constructed, *the water gate* need not have been near the Virgin's Fountain, as stated in *Quarterly Statement*, 1877, 202.

27. Here we seem to join *the wall of Ophel* (? = the swelling) near K, which word seems to denote that part of the hill where the narrow ridge (of Zion) *swells out* to the east as we approach the Haram Area.

28. *The horse gate* probably was near the south-east corner of the latter (Jer. xxxi. 40, *corner*).

29-31. The wall may have gone north *exactly* on the present line. The *massive wall*, however, mentioned in Jerus. Rec., pp. 156-7, offers a suitable course, bending west to *the sheep gate*, to complete the circuit.

31. *The place of the Nethinims* (βηθαννα θινίμ) is perhaps referred to in 1 Macc. xii. 37. "The wall toward the *brook* on the *east* side was fallen down, and they repaired that which was called Caphenatha" (? corrupted from Cephar Annathinim=village of the Nethinims). *The gate Miphkad* (*i.e.*, of the appointed place) was evidently on the east of the temple, and near it "the bullock of the sin-offering was burnt in *the appointed place* (Miphkad) of the house, without the sanctuary" (Ez. xliii. 21).

W. F. Birch.

NOTE ON THE TWO POOLS.

A. *The Virgin's Fountain* is certainly *Solomon's Pool* (Jos. W., v. 4. 2), and so may well be *the King's pool* (Neh. ii. 14). As the *valley* here is *narrow*, it is not strange that Nehemiah could not go up on his beast

through the ruins, by *the brook* (Nachal), since at this point the fields of the Kedron cease and *the brook* begins (Jer. xxxi. 40). It is unsatisfactory for the same pool to be called by two names in Neh. ii., iii., so we must consider that the Virgin's Fountain—*i.e.*, *the King's pool*—was *not the pool that was made.*

B. The channel to the present Pool of Siloam must have been undertaken by Hezekiah; but Shiloah is mentioned earlier. Therefore *the waters of Shiloah* (Isa. viii. 6) did not mean the waters at "Siloam." As the fountain flowing from the city of David would better represent the royal line of David than would water from an aqueduct or pool elsewhere in Jerusalem, it would seem that *the Virgin's Fountain* must have been intended by *Shiloah.*

C. Adonijah feasted at Enrogel (the Virgin's Fountain)=Gihon, in the valley (Nachal, 2 Chron. xxxiii. 14), so that Solomon must have been anointed at *some other Gihon* (?=stream or spring), obviously in a higher position, and so mentioned in 2 Chron. xxxii. 30. "The same Hezekiah also stopped the upper watercourse of Gihon" (= rather "*the springhead of the upper Gihon*") "and brought it down to the *west* side of the city of David."

This passage seems (to me) not to allude to the channel from the Virgin's fount, but rather to that under Robinson's arch, conveying water to (1) some pool in the Valley of Hinnom (*i.e.*, Tyropœon), *due west* of Zion, and not to (2) the Pool of Siloam (so called) *hardly west at all.*

To (1) and not to (2) I would also refer the following passages:—

(*a*) "Hezekiah made a *pool* and a conduit, and brought water *into* the city" (2 Kings xx. 20).

(*b*) "Hezekiah fortified his city and brought in *water*" (Thrupp reads Γώγ for Γιών=upper Gihon) "into *the midst* thereof: he digged the hard rock with iron and made wells for waters" (Eccles. xlviii. 17).

Now we have to place in the Tyropœon Valley both *the Pool of Siloah* and *the pool that was made* (Neh. iii. 15, 16), since it was not the King's pool (see A). The two Pools of Siloam (so called) cannot be the two wanted, since it would have been labour lost (for Hezekiah apparently) to have made the upper one if the lower already existed. We have therefore to seek for a pool higher up the Tyropœon, and we seem to have one above in (1, *a*, *b*). Was this then (*x*) *the Pool of Siloah* or (*y*) the *pool that was made?* As the wall ran from (*x*) *to*, and not *to near or opposite to* (*y*), we conclude that (1) above was the Pool of Siloah, and (2) the pool that was made, since the wall could run *to* (2) from (1), but not from (2) to (1), situated in the *deep bed* of the Tyropœon.

The Mishna says, "Now *Siloam* was in the *midst* of the city," and Lightfoot that Shiloah and Siloah are not the same. (*Quarterly Statement*, 1878, 188.) Isa. xxii. 9, 11, and "the two walls" (2 Kings xxv. 4), also bear on this question, but *the point* of them is not to me satisfactorily clear.

W. F. B.

THE SACRED CUBIT—TEST CASES.

We shall never arrive at any definite determination of the value of the sacred cubit, and of its equivalent value expressed in English inches, until some standard case be taken as a test case, wherein the actual length in cubits is given by contemporaneous writers of things which can now be measured in English equivalents. And, in order that it may be rendered the more useful in our researches in relation to Temple measurements generally, the test case should be confined to the Area of the Haram, the undisputed site of the ancient Temples of Solomon and Herod.

I. The Test Case—Robinson's Arch.

This case has the decided advantage of being the first thing identified in the Haram Area as one of the landmarks of the Temple Area at the time when Titus destroyed the Temple and its surroundings. Dr. Robinson suggested that this abutment of the arch was a vestige of the bridge from which Titus addressed the Jewish leaders. Colonel Warren's excavations at this spot seem to prove that it was the abutment of a bridge of two arches, which did not cross the Tyropœon ravine, but merely formed a handsome extension of the middle or central roadway of the Royal Cloisters, and that these two arches were a magnificent termination of the central roadway. It was simply a handsome stairway extending to the middle of the Tyropœon ravine, on piers and arches, and permitted an exit from the Royal Cloisters to the suburbs below by means of steps and a stairway. I propose to use the distance of the north side of this arch and Royal Stairway in English feet and inches as a test of the distance of the north side of the middle or central roadway of the three Royal Cloisters, given in cubits.

Josephus gives the following description of these Cloisters:—

"It had the Royal Cloisters, with three walks, which reached in length from the east valley unto that on the west.

"This Cloister had pillars that stood in four rows . . the fourth row was interwoven into the wall; and the thickness of each pillar was such that three men might, with their arms extended, fathom it round, and join their hands again.

"These four rows of pillars included three spaces for walking in the middle of this Cloister; two of which walks were made parallel to each other . . the breadth of each of them was 30 feet (20 cubits), and the length a furlong; but the breadth of the middle part of the Cloister was one and a half of the other."—Antiq. xv. 11. 5.

The pillars were equal to the span of three men, being exactly the same diameter as the two pillars, Boaz and Jachin, in the Porch of Solomon's Temple—namely, 4 cubits. Hence the entire width of the Royal Cloisters was $4 + 20 + 4 + 30 + 4 + 20 + 4 = 86$ cubits. But our test case only includes two of these three Cloisters and two rows of pillars, with half the diameter of the third row of pillars; therefore, the distance of the northern side of the Middle Cloister from the outer edge

of the south wall would be $4 + 20 + 4 + 30 + 2 = 60$ cubits. These 60 cubits should have exactly the same value in English feet and inches as the distance of the north side of the Royal Arch from the south-west angle of the Haram, whatever that equivalent value may be.

The typical values of a cubit, which has been selected for comparison, are those assumed by Prof. Piazzi Smyth, Colonel Warren, S. Beswick, and Lieut. Conder. And the estimated values of these 60 cubits will be as follows:—

	Inches.		Cubits.		Feet.
Smyth	25·00	×	60	=	125·00
Warren	21·00	×	60	=	105·00
Beswick	17·72	×	60	=	88·60
Conder	16·00	×	60	=	80·00

Now the actual distance of the north side of the Royal Bridge from the south-west angle of the Haram, as measured by Colonel Warren, is thus given by him:—

"The north end of Robinson's Arch is 89 feet from the south-west angle."—"Jerusalem Restored," p. 117.

My estimate, as given above, is 88·60 feet, and the values of the Cloisters in detail will be found to be almost identical with admitted measurements. Take Capt. Warren's estimate given in his latest work:—

"The diameter is 5 feet 9 inches for each pillar. The middle walk was 45 feet wide, and the side walks 30 feet each."—"Underground," &c., p. 71.

My values are:—

	Cubits.		Inches		Feet.
Diameter of pillar	4	×	17·72	=	5·91
South cloister	20	×	17·72	=	29·54
Middle cloister	30	×	17·72	=	44·30

The formula I have adopted for the actual value of a cubit is $\sqrt{3·14159} \times 10 = 17·7245$ inches. And I regard $\sqrt{3·14159}$ as the ancient standard or Canon of Proportion, and the foundation of every standard of length and capacity used by the ancients.

II. Ancient Length and Width of El Aska.

An old Arabian MS. was published by the Oriental Translation Fund of Great Britain and Ireland, in 1836, and translated by the Rev. James Reynolds, B.A., under the title of "History of the Temple of Jerusalem," and dating back to April, A.D. 1444. In this old Arabian MS. we have a description of the area covered by the Mosque El Aska at that date, of which the following is a translation:—

"Looking directly in *front* of the northern boundary wall, just above the gate called the Tyropœon Gate, and within the *wall* of the marble pavement, and thence estimating the length and breadth of the Mosque, the length will be 784 cubits, and the breadth 455 cubits" (p. 35).

It would appear from this old Arabian MS. that El Aska once extended,

in some shape or other, over the entire area now occupied by the pavement or platform of the Dome of the Rock, and perhaps this platform and mosque may have formed a part of what was then known under the general title El Aska. The discoveries of Colonel Warren prove that the northern side did once extend to the length of two tunnels, which run 8 feet beyond the vault No. 29, or 58 feet beyond the northern edge of the present platform of the Dome of the Rock. Let us, therefore, test the above values of length and width with what we find in the Haram to-day. And first, let us test the value of these 784 and 455 cubits by the four typical values of a cubit given in the previous case.

	Inches.		Cubits.		Feet.	
Smyth	25·00	×	784	=	1633·3	length.
Warren	21·00	×	784	=	1372·0	,,
Beswick	17·72	×	784	=	1158·0	,,
Conder.....	16·00	×	784	=	1045·3	,,
Smyth	25·00	×	455	=	948	width.
Warren	21·00	×	455	=	796	,,
Beswick	17·72	×	455	=	672	,,
Conder.....	16·00	×	455	=	607	,,

The actual *width* of the area from the north-eastern angle of the platform to the western wall of the Haram is exactly 672 feet. And the actual length of the area from the northern end of the two tunnels of vault No. 29, at the northern end of the platform, to the southern wall of the Haram, is exactly 1,158 feet. The whole civilised world has long been accustomed to the approximate measurement of 1·5 feet to the cubit = 18 inches, and this value has received the almost universal approval of every standard writer on Biblical standard measures of length in every age and country. The actual and precise value, however, is 17·7245 inches, instead of 18 inches, which is sufficiently accurate for popular use and reference.

A very simple test is furnished by estimating the value of a digit, or finger-width. The Talmudic writers say that a cubit consisted of six palms or handbreadths=24 digits. Hence the following test values:—

	Inches.		Digits.		Digits per inch.
Smyth.....	25·00	÷	24	=	0·96
Warren	21·00	÷	24	=	1·13
Beswick	17·72	÷	24	=	1·35
Conder.....	16·00	÷	24	=	1·50

According to Professor Piazzi Smyth's value of a cubit, the finger-width should be equal to 0·96 of a digit per inch, or 3·84 finger-widths = 4 inches. That would do very well for a giant, but not for ordinary mortals. In Colonel Warren's estimate, 4 digits would be equal to 3·54 inches, which is too great a width for the average hand across the fingers. And Lieut. Conder's estimate would only give 2·66 inches for the average width of the hand of 4 fingers, which is the average value of the width of a youth's hand across the fingers of the age of 8 to 10 years.

The value of 18 inches to the cubit (17·72 inches) would give an average of a little over 3 inches to the 4 finger-widths or handbreadth. And this value will be true in 99 cases out of a hundred amongst men who do not use the hand for heavy work.

Colonel Warren speaks of his discoveries in relation to this scarp at the northern edge of the platform as the "north wall of the Temple of Herod." And in another place he says, "I found there the old north scarp wall of the Temple courts, not far from the gate Tadi." I am of the same opinion, and regard this scarp as Solomonic and not Herodian. It was the site and boundary of the northern wall of the Temple courts both to Solomon and Herod. The distance of the northern end of the two tunnels of vault No. 29 is exactly 250 cubits = 369 feet from the central line of the Sakhrah, and is at the same distance from the Sakhrah as a central cave at the western wall of the Haram is from the centre of the Sakhrah, namely, 250 cubits=369 feet. It indicates the northern limits of the Temple Courts of Solomon, as much as the western wall does its western limit. And I am of the opinion that Captain Warren's discovery of this northern limit to the Temple Courts has never been as much appreciated as it really deserves. S. Beswick.

March, 1879.

THE SUPPOSED TOMB OF ST. LUKE AT EPHESUS.

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On a recent visit to Ephesus, I made some rough sketches of what Mr. J. T. Wood, in his work on the discoveries he made at that place, describes as the probable tomb of St. Luke. Afterwards, on comparing my sketches with the illustrations at p. 58 in "Discoveries at Ephesus," as well as with the description there given, I found that at least one very important feature of the monument had been entirely omitted, and as this feature seems to bear on the original character of this ancient work, I submit a few notes on the subject, and a couple of sketches of the place by way of illustration. Mr. Wood's celebrity as the discoverer of the Temple of the great Diana is so great, and so well deserved, on account of his labours and their final result, that his name naturally carries with it great authority, and as the illustration which he gives of this monument may be copied and re-copied into other works, I may be excused for attempting to add some information on the subject.

The place is within, and near to the Magnesian Gate; and all that remains at present of it is little else than a mound; but an external wall of large slabs of marble is visible in some parts. This base was circular, and between each slab there has been a dwarf pilaster, a sketch of which is given, and on one of these still standing there is a panel with a Christian cross cut so as to stand out in relief; in a smaller panel beneath is the figure of a bull or ox, with a well-developed hump, similar to that of a Brahminic bull. The bull being the symbol of St. Luke, led Mr. Wood most naturally to the conclusion that the monument had had

some relation to the Evangelist, a conclusion which I think few will dissent from—the doubt will only be expressed as to this having been his tomb.

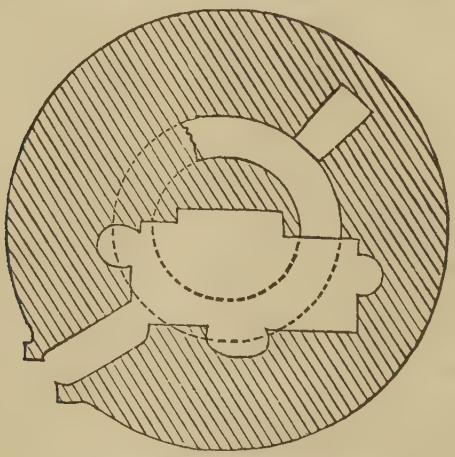
This sculptured pilaster seems to have marked an entrance which led into a small chapel, and the sketch-plan of it, which is here submitted, will make it evident that this did not belong to the original design of the structure. The irregular form of what we may suppose to have been a Christian shrine, bears no connection with the circular outline of the monument. The one may be described as an invasion and a conversion of the other.

Pilaster, with Cross and Bull; Ephesus.

The question arises as to the character of the remains. There is a small tunnel-like passage, into which I could enter, it seemed to me to be circular, and concentric with the outer wall of marble slabs; and from this we may fairly conclude that it belonged to the first intention of the building. As this passage was blocked up with fallen earth, I could only penetrate through a small portion of its length, but in that I found a cell, which, from its size, was evidently intended for a tomb. This cell extended outwards between the passage and the external wall, and although only one cell was visible, I came to the conclusion that there were others, and that originally the passage had gone round, completing the circle, and that sepulchral cells similar to the one still to be seen, had radiated from it along its whole extent. I find myself confirmed in this conclusion from Mr. Newton's description of the "Lion" tomb at Cnidus ("Travels and Discoveries in the Levant," vol. ii. p. 224). He thus describes it: "The lower part of the chamber is, as I have already stated, built of blocks, and is pierced with openings, which radiate like embrasures from the centre of the chamber to the outside of the basement. There can be no doubt but these passages were intended as receptacles for bodies. Such an arrangement of cells, or θήκαι, branching out from a principal chamber, may be seen in Hellenic tombs at Budrum, and at Pyli, in the island of Cos. I have never, however, before met with the circular arrangement adopted here." It will be noticed that there is a slight difference between the monument at Cnidus and the one at Ephesus—the first has a central chamber,

whereas in the other there is a passage from which the cells radiate. The circular form of such tombs, it would seem from Mr. Newton's account, are not common. He also explains that these tombs belonged "to the class called by the Greeks *Polyandrion*—such as were dedicated to the memory of those slain in battle for their country."

The only evidence which Mr. Wood quotes to give a colour of probability to the supposition of this being the tomb of St. Luke, is that of the Greek Archbishop of Smyrna, who found it stated in a historical work in his library, that St. Luke died at Ephesus. As the name of this author is not even given, and nothing is said as to his character for authenticity, the reference is all but worthless. Almost everything regarding the life of St. Luke, as well as his death, is obscure and uncertain. Anything reliable regarding the place where he died, or even his sepulchre, would be a valuable contribution to Biblical archæology.



Sketch-Plan of Polyandrion.

The value of the contradictory traditions which exist may be illustrated by this reference to the Greek Archbishop, who quoted a second historian, according to which, St. Luke had been hanged at Patras.

The position of this Hellenic tomb, situated in such a public place, so close on the thoroughfare leading to the Magnesian Gates, renders it, one would think, all but impossible that the few early Christians, at the probable period of St. Luke's death, would have been permitted to select what was perhaps a public monument for his sepulchre. The insertion of the chapel into the monument must have been of a later date. Although not the tomb of the Evangelist, yet it is to the student of Biblical as well as of Greek archæology, a monument of considerable interest, and we are indebted for it to the lucky accident, as Mr. Wood himself relates, of his foot striking upon a block of marble one evening as he was wearily walking home after his day's work, and which led him to excavate at the spot next day.

JOURNEY INTO MOAB,

Made in April, 1877, *in company with* BARON VON MÜNCHHAUSEN, *the Imperial Germanic Consul.*

By C. SCHICK, Architect in Jerusalem.

April 13th.—The so-called Ghōr, a wide, low-lying plain through which the Jordan flows, has a gradual but imperceptible rise of 300 feet by barometrical measurement from the river to the foot of the eastern mountains. The winter torrents proceeding from the hills have ploughed beds for themselves through the plain; these beds are on an average 10 feet deep and are full of boulders. The fruitful country round Jericho, and other well-watered places, lie on the western side of the valley, while on the eastern ridge oasis-like stretches of land are to be found, but they are more limited in extent than those on the western side, and each is marked by an artificial hill lying from north to south, Nimrīn, Keferein, Rameh; they correspond with the "acacia valley," of the Old Testament (Numbers xxxiii. 49).

The tents were pitched at Rameh for the night. The old town was situated on a plateau between the Wady Hesban and one of the conduits for water that proceeded from it. The walls of the diminutive castle are built of blocks of stone of about 3 feet in length by 1 foot to 1½ feet wide and ¾ of a foot thick. There are numerous vaults in the neighbourhood, which are now used by the Bedouins as granaries, and also a large cromlech which they regard as a holy place. The ground is covered to a considerable extent with fragments of hewn stones and with potsherds. About a quarter of an hour's walk towards the north of this, on a spur of the ridge of mountains, is another group of ruins called Kal'at er-Rameh, and a third, of which the name is unknown, lies towards the east, beyond the northern side of the narrow glen called Wady Hesban. The position of the place reminds one forcibly of Banias at the source of the Jordan; it is healthy, the soil is rich, and it appears to have been a considerable settlement in days of yore. It may possibly have been the site of the Roman Livias, named Betramta by the Syrians, whereas the Old Testament calls it Beth-Haran (Numbers xxxii. 36) or Beth-aram (Joshua xiii. 27); not only does the distance given in the Onomasticon, five miles south of Beth-Nimro (now Nimrīn), confirm this hypothesis, but its present name even seems to show traces of the old one.

April 14th.—A steep ascent of 1,200 feet (or about 900 feet above the level of the Mediterranean) leads to a spur of the mountain, which may be regarded as the highest point of the east Jordanic range of mountains. Here, at the northern end of the Dead Sea, the compass showed that Jericho was nearly W. 10 N., Tell Rameh W. 26 N., Tell Keferein N. 42 W.

A second height, about 1,950 feet above the level of the sea, is remarkable for ten or twelve pillars, apparently of a much later forma-

tion towards the top than at the base, some of them broken and standing on solid square pedestals.

From this point one can distinctly see Mount Neby, the Nebo of the Old Testament on the other side of the deep valley of "Wady 'Ayūn Musa," or "Spring of Moses." The road leading up to the summit passed by the first corn-fields, and here it was that we first met some natives east of the Jordan; they were Bedouin women, who were driving their asses laden with water, from the spring we have already mentioned, back to their tents, spinning wool as they went.

Another ascent, 2,680 feet above the level of the sea, brought us to the highest point, on which was a Bedouin encampment, and there we found ourselves on the edge of the extensive plateau. We had climbed the whole way from the Ghōr to this place through rocky gullies and over stony, red ochreish, and chalky ground impossible to cultivate. But from this point onwards not another rock and hardly a stone was visible; far and wide only good land was to be seen, with flat undulations and depressions, which formed the beginning of the Wady, but not until further down hill did they become real valleys.

The first place worthy of notice in this wide plain is the group of ruins called Akfair, in the midst of which stands a stone table, about 8 feet high and 10 feet broad, visible at a great distance.

After a journey of many hours' duration through this part of the plain we reached Ma'in (the ancient Baal Meon), a ruined town on its southern border, which is already well known from the descriptions of former travellers (De Saulcy, 1863, and Tristram, 1872). It is situated on the top of one of the flat hills enclosing one of the flat valleys, and is visible at a great distance. The hill on which it is to be found is connected on its western side, by means of a saddle, with other hills, likewise possessing ruined houses and cisterns. The lowest storeys of these old houses are partially hewn out of the chalk rock that crops up here through the thin layer of soil. The greater number of the stone buildings and arches to be found in this place belong to the Roman period; one long red-coloured stone alone shows signs of ornamentation, and it was manifestly the upper step of a doorway. Besides this, the entrance to one of the vaults is noteworthy from the fact that the stone forming its threshold has three letters carved on it.

We fixed the points of the compass in this place; Hesban E. 5 S., el-'Al E. 25 S., Timed E. 50 S., Sarnatsch. Between these two last nothing could be determined with certainty. A number of Bedouin tents were pitched round the ruins, and on the following day we passed a gipsy encampment at a short distance from this place.

April 15th.—The undulations are more marked to the south of Ma'īn, and at a further descent of about 550 feet they become valleys. After a short ascent from this point in a westerly direction, and towards the valley sloping upwards to Wady Zerka Ma'īn, we again reached the plateau, at one point of which there are distinct traces of a Roman road skirting a dilapidated round tower. This road continues its course

towards the south through a gently undulating country, and passes by more remains of ancient buildings; it answers to the description, given by old authorities, of the principal highway running from Hesbon past Baal Meon and Dibon to Rabbath-Moab and Kerak. Pursuing the road along an old arch of a bridge over the dry bed of a brook we reached Libb, a smaller place than Ma'in, but which contains caverns hewn out of a hardish kind of rock, and now used by the Bedouins as stables and barns. We descended the valley towards the south-east; it became narrower and more precipitous the further we went, and towards midday we reached the encampment of the friendly Sheikh Lafi', where the hospitality of the Bedouins necessitated our spending the night.

April 16th.—We went along the road which first skirts the top of the sloping sides of the valley towards the south and then winds along the ascent of the southern hill-side, at a place where the valley itself runs in a westerly direction. On arriving at the summit we again come upon traces of the Roman road near the ruin of a tower and cromlech. At a still higher point (2,150 feet above the sea) Wady Wali suddenly comes into view, stretching from east to west. It also possesses a tower and cromlech, from whence the descent of 500 feet is made by means of a steep zig-zag path. Here, in a broad part of the valley, and at the commencement of a smaller valley running south, is a hill about 150 feet high, but sufficiently precipitous, named Ras (head) el-Waly, from whose base a considerable spring proceeds, bearing the same name, and soon becoming a good-sized brook; it is full of fish and frogs, and is surrounded by oleander bushes. We made this our head-quarters for some days. Lower down the valley the brook is fed by other springs, and at a short distance further on there is a mill, that was not working at the time, because the mill stream had been put out of order by the winter floods, which had left traces of their overflow of from 70 to 80 paces wide, and from 10 feet to 12 feet deep.* At this place, marked by the ruins of an ancient hamlet called 'Amman Getto (?), two valleys branch off, one of which running from the south is of a good size, and in it we find distinct traces of the old road to Dibon, while in the same direction the ruins of a bridge are to be found in the bed of the river. Between this point and the camp is a flat hill sloping to the east, west, and south; on its northern side alone there is a narrow path, defended by walls and a fosse, and covered with the ruins of an old village, which, however, showed no traces of Roman occupation. This place is called Skander (Iskander, Alexander). On the other side of the little valley, shut in on the east by this hill, and lying due north of the camp, are some scattered remains of houses, in the midst of which is a cromlech with a paved floor, and one large and several small hewn stones, some in an upright position and others lying on the ground. The largest of

* Herr Schick's knowledge of mechanism enabled him to put the mill in temporary working order in a very short time, and it was hoped that the kindness he had shown the Bedouins might induce them to forward the real object of his journey, but this hope proved vain.

these is over 10 feet high, and is found on the southern side of the principal valley opposite the camp. It resembles in every respect the Wady Zerka Ma'in, which we shall describe later on, except that it shows no trace of any inscription.

As the journey here from our last encampment was a very short one, we took an hour's walk further up the valley in the afternoon, and found that we could again reach the plateau leading to Kubeibeh by means of a steep rocky path, ascending 600 feet, by following the southern branch of the valley called Wady Deeb and passing the ruin of Emku Nasrallah (Amka N. or Amku N.). One of the most considerable heap of ruins is situated on a precipitous peak to the north of the principal valley.

Half an hour's walk south of this place, on the other side of the valley, are a few ruined houses called Mak 'ad, and under these are about a dozen caves hewn out of the rock.

April 20th.—After having spent three days in making attempts at excavation, we continued our journey on the 20th of April. A long two hours' march from our last place of encampment along the eastern side of the valley Wady Abu Sidr, and following the course of the old road across the plateau, brought us to Diban, the ancient Dibon, which was so celebrated lately as Mesa's capital. It was built on two hills, the most northerly of which, although surrounded by deep valleys, was fortified by strong and in some places double walls, and in addition to these by a fosse hewn in the living rock, but uncompleted. This must have been the new town that was built after the Moabitish conquest under King Mesa, as is shown by the inscription. The southern quarter of the town was distinct from this, and was much less fortified. It may be called the more ancient Dibon of the tribe of Reuben. According to the statement of the Bedouins, who saw the stone before its removal from its original position, which statement is corroborated by the missionary Klein, Mesa's stone was found within a large cromlech; but strangely enough neither Klein nor Tristram mention this cromlech, although the Bedouins still honour it as the supposed tomb of a neby (prophet), and therefore regard it as a safe repository for anything of value. Close to this, on the south of the high town, are the ruins of a castellated building, within which is a white stone tablet with a few crosses and a rosette carved upon it. It serves as the cover of a grave, and the skeleton beneath is perceptible through the crevices. Another stone of black basalt struck us immediately on our arrival in the valley to the north-east of the town by the strangeness of its form, as it also did our predecessor Tristram, who held it to be a mill-stone.

The road to 'Ara'ir runs in an easterly direction over a high plain; the height on which the ruins are situated has only a slight elevation above this plateau; but on the southern side it has an unusually steep and rocky descent towards the narrow glen Wady Mojib (the ancient Arnon), whose watercourse down below is only perceptible by the green stripe of brushwood along its banks. This magnificent view, contrasting

splendidly with the high plateau, embraces, besides the principal valley, a second one stretching out towards the east, of almost equal size, and several smaller glens branching out from it.

The ancient town Aroer was of moderate size, and regularly built; there are distinct remains of a perfectly square wall built of large blocks of unhewn freestone, each of which was about 500 feet long; and 20 feet from it is a still higher inner wall; the highest central point is marked by some ruined buildings. Outside the walls, towards the north-east, are the remains of considerable suburbs; on the highest point, east by north, an upright stone is placed.

Half an hour's distance further south we come upon the much less important remains of Lejun, only remarkable for some stones with indecipherable hieroglyphics. We found several ancient cisterns amongst the ruins; they were perfectly dry, as the Bedouins have never given themselves the trouble of restoring the ruined conduits. Rather than do this, they let their women, whenever the encampment is pitched in this place, carry what water they require up the steep rocky path from the valley below.

On our return to Wady Wali we visited the ruins of Karjet-'Alejan, which, surrounded by a wall, are situated on a promontory jutting out between several flat Wadys; owing to the crumbly nature of the stone there are but few subterranean caverns to be found there.

After spending another day in exploring the Wady Wali, where the Arabs who accompanied us had remained encamped, all further excursions and explorations were brought to an abrupt close by the arrival of a messenger sent by the consul, who brought us news of the outbreak of the Russo-Turkish war. We were therefore obliged to return to Jerusalem by the shortest route, this time taking a westerly direction.

April 22nd.—The road ran under the rocky, narrow, and sometimes perpendicular cliffs overhanging the valley of Wady Zerka-Ma'în, and descended the same until it turned due west, at which place the sinuous course of the brook begins. High above this spot we came upon another upright stone, 10 feet high, with signs resembling letters carved upon it. The road now became more level, with cultivated fields on either side, until we reached the most north-west border of the plateau. Another descent brought us to the spring 'Ain Suweineh and here, among heaps of stones rich in iron ore, we pitched our tents for the night.

April 23rd.—We continued our route through the so-called Ghôr-Seisebân, that sandy, unfruitful part of the plain lying near the Jordan, till we reached the ferry. Half an hour further on we passed the ruins of Suweineh (Beth-Jesimoth of the Old Testament), on the bank of a rapid stream; and an hour further we came to another ruined city, the name of which was unknown to our Arabs. The chief features of the country east of the Jordan are the numerous cisterns and caverns hewn in the chalk rocks, and often used as habitations. The flat-topped hills are generally covered with earth of a foot deep; there we find caves of from five

to six feet in height, and burrowing far into the mountain. They are partly hewn in the hard chalk rock, which covers a strata of softer chalk. The entrance is partially built up, leaving only a small aperture. Most of these caves have so many chambers communicating with them that they deserve the name of labyrinths. The soft chalk formation is not very substantial, nor is it deep enough for the low dwellings. To gain the necessary height, one or two layers of a conglomerate of flint, much harder than the chalk, but still easily broken, had to be pierced. This conglomerate is usually from nine to sixteen inches thick, in consequence of which the caverns, including their floors, are irregular in form and level, as they are dependent on the formation and layers of rock. We find a marked difference when we compare these caves with those hewn in the chalk rock at Jerusalem, which are perfectly regular in form. We occasionally find blocks of chalk rock close to the walls, which the inhabitants evidently left there, not only on account of the hardness of the rock, but also because they were useful as tables and seats. There are no traces of inscriptions, excepting a single raised letter on one of the many potsherds lying in the niche of a cavern at Mak'ad, about five feet above the floor. The caves are generally used as cellars for storing the provisions belonging to the houses which are built over them. It is true some stand isolated, but still they may always be looked upon as signs of the former presence of ancient buildings, for very few are completely isolated in the rocky sides of the valley.

Stone monuments as well as caves are found in considerable numbers on this eastern bank of the Jordan, while none are to be seen on the western. They resemble the rude memorial stones of a like nature in the Keltic countries of Western Europe. The same typical names have been used by other travellers for these Oriental monuments, and for that reason they are also used by us.

I. Dolmens consist of twenty-three or more perpendicular blocks of stone connected on the top by a horizontal slab; these are only found on the ascent from the valley of the Jordan to the plateau—not on the plateau itself, but on both roads leading to it.

II. Cromlechs are circles of stones of from twelve to fifteen feet in circumference, surrounding a paved floor, and all possessing a low entrance on their western side. To this day they are considered sacred by the natives, and on that account are called Nebi.

III. Menhirs are huge isolated columns of stone, are less frequently met with than the preceding, and, like them, are given on the map. The principal ones we saw were at Akfair, an hour south-west of Ma'ûr and west of Wali, and at Arâër.

Only about one-tenth part of the plateau is used for agricultural purposes; it is totally devoid of stones and trees; indeed, we only met with two specimens of these out of the well-watered valleys.

MOHAMMEDAN TRADITIONS RESPECTING JOSHUA'S PLACE OF SEPULCHRE.

By Ign. Goldziher, Budapesth.

An article in the London *Athenæum* (1877, page 601) identifying the burial-place of Joshua Timnath-serah (Joshua xxiv. 30) or Timnath-heres (Judges ii. 9) with "Kefr Harit," and also a paper by Professor Socin in the Zeitschrift of the German Palestine Exploration Society, have induced me to add a few remarks on those places which Mohammedan tradition point out as Joshua's burial-place. In my book, "Myths of the Hebrews," pages 336-40 (English translation, pages 279-82), I have spoken more at length of the activity of Muhammedan tradition in determining the locale of the sepulchres of prophets, patriarchs, and saints, utterly regardless of dates; indeed, popular traditions affirm the grave of one and the same person to be in different localities. We could easily become acquainted with the circumstantial and singularly copious traditions on this subject, if we could only gain access to some of the Arabian writings relating to the pilrimages made to Muhammedan graves. Take for example the "Book of the Pilgrimages to Graves" —that of 'Alī ibn Abī, Bekr el-Harawī, and that of the Ibn el-Hawranī, which, however, are only referred to for bibliographical purposes. At the same time we have valuable sources of information in the extraordinary number of books of Arabian travels found in European libraries.

The most important among the manuscripts is that by 'Abd-el-Ghaīn ibn en-Nābulusī. After having written various short accounts of his travels, this work appeared as the result of a journey undertaken by him more than half a century ago, for the special purpose of making pilgrimages, from Damascus to Mecca, in the course of which he travelled through Syria, Palestine, Egypt, and Arabia. Alfred von Kremer (A.D. 1850-51) and Gustar Flügel (A.D. 1862, vol. xvi.) have made valuable analyses of this work.

I shall extract from the work of Ibn en-Nābulusī, a book which contains full accounts of the traditions relating to these graves, such facts as treat of the burial-places of Joshua, son of Nun.

One of the fifty-one places bearing the name of Minyeh is the Minyeh near Tripolis in Syria. "We entered the large village, well supplied with water, and surrounded by gardens. This village is divided in two; one part lies low, the other is on the brow of the hill. The whole place is the property of the Egyptian Sūfī, owing to a bequest made by Kajit Bej. We here inquired where the grave of the prophet Jūscha' was, and were informed that we should find it in the upper part of the village. We climbed thither, found the door open, and then saw the guardians who have charge of the grave. These people came to meet us, and invited us to take up our abode in a castle standing close to the burial-place, the windows of which command a view of the gardens. We then entered a cavern on the ridge of the hill, which contains the grave of Jūsch'a. We lighted our lamps and candles, and judged the grave to

be about ten yards long by two yards high. It is quite empty inside, but is surrounded by loopholes. On the grave there is a stone spout, by means of which Allah supplies the village with water in times of drought. We noticed this inscription carved on the grave-stone: "This is the grave of the poor servant Scheikh Jūscha', restored by Sultan el-Muktafī es-Salihī in Tarabulus in the year 684." The inscription astonished us. We asked each other how it was possible that this grave should be known as the burial-place of the prophet Jūscha', when the inscription is so worded as to make it appear to be only a Weli of the pious Sheiks? We saw in the book of the pilgrimages of the Harawī that this author is in doubt respecting the grave of Jūscha'. He mentioned it as being in the following places:—Ma'arra, in the district of Hamat, and 'Awarta, on the road between Jerusalem and Nabulus" (compare Jakūt Georgi., W.B , vol. iii., p. 745, in which 'Awarta is mentioned as the burial place of Joshua, Ezra, and seventy more prophets). "Mudschir ed Dīn el-Hanbatī relates in his 'History of Jerusalem' according to a popular idea of the taking of Jericho (which is pretty true to the biblical account) that Jūscha' died, and was buried at Kefr Harit, near Nabulus. . . . Another opinion exists that Jūscha' was buried in the village es-Salt in the Belka; his grave in that place is looked upon with great respect and reverence. It is twelve yards long, and enjoys great celebrity throughout the district. But I have never seen it stated in any book that Jūscha' was buried in Minyeh; it is simply an oral tradition, and Allah alone knows if it is true. Still it is quite possible that this tradition may be correct; it has arisen at least from the respect and reverence in which the grave is held, from its size, and from other circumstances of a like nature. As regards the inscription, however, it was perhaps composed by an ignorant man, who did not know what epithets to use in describing a prophet of God, for he was aware of no other grave of a real prophet, except that of Muhammed, in holy Medina." Then comes a poem written by the author in honour of the grave of Joshua in el-Minyeh, and at the end of it is the following story: . . . "Now it happened that we visited the grave towards sunset, so we prayed to God to stay the course of the sun once more, as He had done at the request of Joshua, for whose sake He had performed this miracle, because we had still a long way to go before reaching distant Tarabulus. And Allah granted our prayer."

The identification of Timne with Minyeh was caused by the resemblance the two names bear each other in sound (mana is the root of both words). In Jakūt, vol. iv. p. 707, a church in the Jewish quarter of Majjafarikin is mentioned, where a bottle, containing a few drops of Joshua's blood, is preserved as a miraculous antidote against leprosy.

In conclusion, let me take into consideration some of the Jewish opinions given in Rabbi Jechiel Minsk's book, called "Sēder Nad-Dōrōt." Kefr Harit is there mentioned as being the place where both Joshua and his father, Nun, were buried. The graves are marked by two fine trees. However, this author also gives another opinion, according to

which the sepulchre of Joshua is to be sought in 'Awarta. As we have shown above, this view is also held by the Mohammedans. In a book of travels in Judea, by R. J. Kitzingen (Jerusalem, 1844), in which all the Jewish traditions about the tombs in the Holy Land are exhaustively treated. Joshua's grave is also given in the same work as being in Kefr Harit, and the following remarks are added to this statement:—"Joshua's grave at Kefr Harit is situated on a high hill. No trace of building is to be found there, except four walls. It is said that there is a cave underneath, in which the grave is contained. Many attempts have been made to erect a building there, but it always fell down again, and so at last the attempt was given up. We went through a short passage which led to the grave of his father, Nun, and found it marked by a large and handsome monument. We entered the little mosque, which the Mohammedans have built in front of this grave. We were told that Caleb, the son of Jephunneh, was buried there." Rabbi J. Schwarz also mentions Kefr Harit as the burial-place of Joshua.

THE STONE HAT-TOIM ON THE ECCE-HOMO ARCH.

By Professor J. N. Sepp.

The treatise of Herr von Alten in the first volume of the German Society's Transactions, "The Antonia and its Environs," quietly settles to the author's satisfaction the hypothesis that still exists in the legends of the cloister and amongst pilgrims, to the effect that the castle in the north-west corner of the Temple was at one time used as a prætorium. "The police, whose duty it was to see that peace was preserved in the court of the Temple during the tumultuous times of the Feast of the Passover, were stationed in the Antonia;" thus the worthy author expresses himself. I, on the other hand, believe that I proved long ago that Herod's new palace, situated on the south-west hill between the citadel and the garden of the Armenians, was the station of the Roman authorities. At the upper end of the market-place stood the tribunal, or public seat of judgment, which Pilate also ascended. It was made of stone and not of wood, therefore it was impossible to move it. This daïs of the Forum was called in Syrian Gabbatha, and to this fact the mistakes of tradition are referable.

We find in the Babylonian Talmud Sanhedrin, fol. ii. 2. Tōsefta c. 2, and in the Jerusalem Talmud Sanhedirn, fol. xviii. 4: "The elders held their sitting on the furthest point of the Temple hill." On this terrace the dome is still to be found, with the legendary royal throne from which Solomon the Wise dispensed justice, on which Pilate sat in judgment, and where, according to a story in the Thousand and One Nights, Omar discharged a case. The Mutesellim told me many other things about it. All of this explains the miraculous legend told by Antoninus of Placentia, A.D. 570, that the Saviour had stood on the

square rock, on which the present Kubbet es-Sachra is built, during His trial, and that the marks of His feet are still to be seen there.

The hall of the Synedrium, whose semicircle extends into the Holy House, was called the mosaic hall, or Lithostroton; and the same name is given by Josephus (Bell. vi. 1. 8) as by Aristeas before him, to the whole pavement of the Temple. Does not this recall John xix. 13, and does not the learning of later days lead to misapprehension? When Mudschir ed-Deed wrote of the "splendid pavement of rock," he meant the high terrace within the Haram esch-Scherîf, on which the rocky dome stands, as though resting on the candlestick.

The younger Agrippa, in order to give the idle populace something to do, had the town of Jerusalem paved with marble flags. The Emperor Claudius expressed his approbation of this conduct. Strabo mentions as an extraordinary and praiseworthy fact that Smyrna was paved with stone in the days of Augustus.

Let us now consider the Ecce-homo Arch in the so-called Via Dolorosa, both of which names, as well as the search for the prætorium in the Antonia, date from long after the crusades and owe their existence to the Franciscan order. From this place we enter the educational convent of the French Sisters of Zion, and become the sooner reconciled to their having settled down in this place, which was by no means that intended by the Gospels, because they confess, in the name they have taken, that they belong by rights to the Hill of Zion. Some beautiful stone flags are to be seen in the cellar of this large convent, and they are supposed to have been brought there from the Lithostroton of the New Testament. They are interesting to us as measuring the depth of the old street, and manifestly date from the time of King Agrippa the Second. Here, to the north of the Antonia, the ascent of the Bezetha hill begins, and there is no room for the Forum. The Arch of Triumph or Gate of Victory of Hadrian's time is to be found in this place; it holds the same position as the ancient Gate of Benjamin used to do in the second wall, while in the third, the modern "Stephen's Gate" has replaced the old door leading out upon the road to the Mount of Olives and Jericho.

But there was more than this to be seen. The kind sister drew our attention to a couple of stone cylinders of solid rock, which rise about half the height of a man above the pavement, and told us that during the excavation of the place, a Rabbi, or some other learned Jew who was passing by, had informed them that in olden times in Jerusalem addresses were delivered, proclamations made, and auctions conducted from the top of high stones such as these. The street by the old gate led to the square. After the building of the third town wall by Agrippa the First, the real market for small wares with its shops was situated on the side of Golgotha, as we read in Josephus, Bell. v, 8. 1: "After the taking of the first (outside) wall, Cæsar succeeded in gaining possession of the second also, and then advanced with a detachment of picked men into that part of the new town where the

wool market, smithies, and clothes markets were to be found; narrow streets close to the wall led to the cross."

I fortunately discovered in the Mischna Ta'anīt, c. iii. 8, mention of the stone Hat-toim as being close by, on the Temple hill, with the notice: "All lost articles are proclaimed here." We find in the treatise Baba mesi'a, fol. 28, 2, and Ta'anīt, fol. 19 and 23, that Hōnī ham-Me'aggēl, the drawer of circles, a celebrated worker of miracles, into whose hand God had given power over rain, followed the example of the prophet Elijah, who once placed himself within a circular trench and did not leave it until his prayer was answered, by praying for a great deal of rain in the time of drought, when Rabbi Simon ben Schetach sat on the throne of judgment. This was more than the Israelites wanted, and they complained that the dew of Hermon fell too heavily on Mount Zion. But the worker of miracles answered, "Look and see whether the stone hat-Tō'īm has been softened by it."

This is the busiest part of the town, for here it is that the street leads up to the Antonia, and the people pass by on their way to the Temple. Eben hat-Tō'īm means "stone of the wanderers," *i.e.*, the stone of those who wander about in search of what they have lost. Any articles that had been lost were here proclaimed, as also public announcements and notices. But two similar stones are before us; if these cylinders of rock were only in the market-place, what tales would they tell us! They also served the tribunes of the people as rostra. They were used as platforms near the Temple, from which the orators might influence the masses. From thence Simon, son of Giora, John of Giscala, and Eleazar, son of Juda of Gamala, the first theocratic revivalist, may have harangued the emotional populace and have aroused the fanaticism of those who had come up for the Feast of the Passover, until foreign intrusion grew too much for the natives to bear, and every agreement with the Romans became of no avail. It was by such harangues as these that the fire was kindled which reduced Jerusalem to ashes.

But another meaning is also attached to these proclamation stones: it was from these stones that slaves were publicly sold, and the book Sifra gives the scrupulous warning that Hebrew servants must not be offered for sale at these stones. As after the rebellion under Simon bar Cocheba, which Hadrian's general, Titus Annius Rufus (the Jews called him Rufus the Tyrant), put down by force, stamping it out in the blood of the nation, the prisoners were sold into slavery from this stone, as 135,000 Jews were sold under the Terebinth in the holy place before Hebron at the rate of four men for a peck of barley. The so-called Ecce-homo Arch, near the stone Hat-tō'īm, was probably a triumphal arch of Hadrian in his newly-built Ælia Capitolina. The side door to the south is unfortunately destroyed, while the northern side arch picturesquely embraces the altar in the stately convent of the Sisters of Zion.

NEW DISCOVERIES IN THE NORTH OF JERUSALEM.

By C. Schick, Architect in Jerusalem.

If we leave Jerusalem by its present North Gate, which is called by the Arabs Bab el-'Amud, "Gate of the Pillars," and by Europeans, the Gate of Damascus, and journey a short distance in a northerly direction, we shall come to a place where the road branches off into four different ways. One of these turns to the right, and the second to the left, running parallel with the town wall. The third goes straight on towards the north through a depression of the ground past the burial-place of the kings; it is the Sultani, or highway, leading to Nabulus and Damascus. The fourth road has a north-westerly direction. To the east of the third, or Nabulus, road, is a broad rocky hill, containing the old quarry and the so-called cave of Jeremiah, known to the Arabs el-Edhamejeh. Opposite this, and to the west of the Nabulus road, is another rocky hill, resembling the first, but on a smaller scale. At the western foot of this second hill the fourth road, which we mentioned before, runs towards the north-west. Travellers in Palestine have of late years bestowed particular and repeated attention on this hill, because it was believed to have been the site of Golgotha. Excavations were made there last year, and they have provoked a desire for further research.

This rocky hill rests upon an undulation of the ground, and is 190 metres in circumference. It is of circular shape, and has upright walls of rock on every side. These show traces of having been once quarried and of having had graves hewn in them. They are, however, only raised a few metres above the surrounding ground. The hill has been artificially flattened on the top, and is now overgrown with olive trees. On its western side alone a bit of the original rock rises in a sort of hump to the height of from three to four metres. It slopes gently down towards the west, but to the east it is very precipitous, and in this part an open cave is to be found in which the remains of old sepulchres may be recognised. The entrance to this cave is on its western side. In the summer of last year (1878) the owner of the cave determined to use it as a room or magazine. For this purpose he had a wall built in front of the cave, and then proceeded to lay out the lower ground to the east as a courtyard. When the trench to form the foundation of this wall was being dug, it was discovered that the ground was composed of rubbish containing many pieces of hewn and even of richly carved stone. The excavation was therefore made deeper than was necessary for the purpose for which it was begun. In doing this they came upon a perpendicular wall composed of small cubes of 0.10 metres. These cubes were not placed horizontally, as is usually the case, but diagonally; and thus they formed a pattern of which this is the first example I have met with. Curiously enough this wall was built in a curve, whose radius consisted of about 12 metres. When I first saw the wall I imagined it to be a winding stair leading to a sub-

terranean cave. But as no steps were to be seen at what was apparently its upper end, I came to the conclusion that it was the remains of an old circular wall inclosing a court, in which there had been some monument or building made of the carved stones which had been found before. I did my best to persuade the man to continue his excavations. At first my entreaties seemed to have some effect; but he soon discontinued the work. He did not dig deep enough to show the flooring, which probably was either made of flags or was a tesselated pavement. The owner of the ground pulled down the thin circular wall which had been excavated, and used the square stones composing it to pave the courtyard. The middle of this place is 256 metres distant from the Gate of Damascus.

I made two drawings of stones that were dug up in this place. The architecture, and perhaps the age of the building of which they formed a part, may, to a certain extent, be determined by the testimony they afford. In my opinion the stones belonged to an old church. Still it is possible that they may have formed part of the building of a Jewish synagogue, for the rosettes, as they are given in the drawings, are to be found on ancient Jewish sepulchres in the rock. The so-called water-drops are arranged like steps and stairs. The carvings on the few remaining pilasters resemble triglyphs. Of the other pieces of sculpture, one reminds me of an incomplete form of the egg and dart; probably, however, it stands for something quite different. The upper row might be taken for palm-leaves twisted into a spiral pattern. The stone is very good; the workmanship is somewhat rude, and is not always exact in detail.

I am inclined to regard these stones, and the piece of wall also, as belonging to the church of St. Stephen, which, according to overwhelming testimony, was situated to the north of Jerusalem. The Empress Eudoxia, wife of Theodosius, built "a temple outside the North Gate, and not quite a stadium from the city, in honour of Stephen the First, deacon and martyr; it was remarkable for its beauty and splendour; however, it was not until the 15th of January, 460, that the whole building was consecrated. The empress died four months before the consecration, and was buried in this temple." There was a cloister near the church. Both church and cloister were destroyed after the invasion of Chosroes I., or Omar. The Crusaders probably found nothing of the building but its memory and its ruins. In the later times of French rule another church was erected before the North Gate; it lay to the right of the road as one came from without towards Stephen's Gate and close to the town wall, while to the left (opposite St. Stephen's Church) was a large building called *l'asnerie*, which served as stables for the asses used in the cloister, and later on, after the Saracen victory, for the pilgrims. The foundation walls of this building, as well as a number of crypts, were discovered in the year 1875. Even then the idea was started, in consequence of this discovery, that the remains of St. Stephen's Church would be found under the rubbish on the western

side of the Nabulus road.* In the same year (1875) a hole was dug for making a cistern in the ground to the west of this road, 112 metres nearer to the town, or in other words, 144 metres distant from the Gate of Damascus. The workmen came upon several sepulchres in this place, and in one of them was a large stone chest. Dr. Chaplin, whom I took there to see it, has described it in the *Quarterly Statement* of the English Palestine Exploration Fund. He was of opinion that the chest was intended as a protection for the wooden or leaden coffin placed inside. Its presence seemed to him to indicate the grave of some person of rank, perhaps of the Empress Eudoxia herself, and at the same time he pointed out that St. Stephen's Church must have been close to this spot.†

The discoveries which I have just described are calculated to prove the truth of these suppositions. But in order to arrive at a decisive conclusion on the subject, it must be seen whether the wall indeed formed a circle, and what the space within it really was—whether other objects worthy of interest are to be found amongst the rubbish, and whether there is an as yet undiscovered cave hidden underneath. Excavations on a large scale are necessary for this purpose. Perhaps the German Society for the Exploration of Palestine may find this a problem worthy of solution.

* Compare Palestine Exploration Fund *Statement* for 1875, p. 190 ; 1876, p. 143 f.

† See Palestine Exploration Fund *Statement*, for 1876, p. 9.